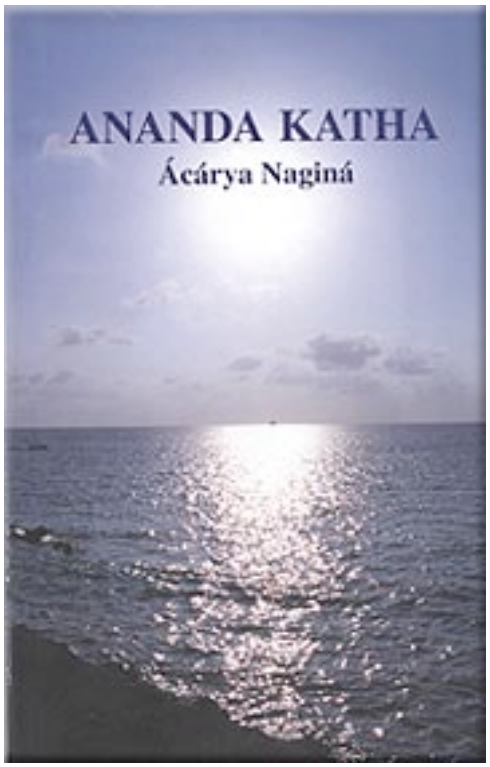
ANANDA KATHA
Ácárya Naginá

ANANDA KATHA

BY

NAGINA PRASAD

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INTRODUCTION

The Second World War was over and as a result of a new wave in international politics the British were compelled to leave India. After centuries of subjugation and suppression, India became independent and the people of India could breathe freely once more.

But the leaders of the country remained stuck in the quagmire of politics, and the people, in the absence of social discipline and moral leadership continued to morally degenerate. The common people were exploited. Collective human and spiritual values were violated. Social values were decaying. The sophisticated and cultured began to scoff at those who followed the spiritual path and called them called fools, cheats and old-fashioned.

At this juncture Baba undertook the task of initiating some people in yogic sadhana. Perhaps because He could not tolerate the prevailing indifference towards dharma or true spirituality He took up the work of re-establishing it in society.

By His grace, Baba made me the medium for an important work in 1955. Not only was I made a medium but directly or indirectly I came to realise I was successful in that mission. Oddly enough, at the time, I was completely unaware that I had been chosen as a medium for the task. Consequently a large number of questions came to me from people who could not suppress their eagerness to know all the details of that historical event. I was deluged by questions from all sides. Everyone wanted to know about Baba and how I came into contact with Him, as well as Ananda Marga and its origins.

Though many had urged me over the years, I had never had the inspiration to write it down. However finally I had a request and felt such a compelling force that I felt inspired to reduce my experiences to black and white. I was told that these events have a special significance for so many people and that they would be inspired by their narration. This provided the final impulse to write. Whether this will inspire others - only Baba knows, but I have been inspired to write and therefore I feel grateful. My salutations to He who has inspired me to write these lines.

CHAPTER ONE

CHANDRANATHJI

I consider it my sacred duty to write about that gentleman whose kindness and efforts enabled me to reach the lotus feet of Baba. I shall therefore write about him first. Had he not been especially considerate, Baba would have remained inaccessible to me. I therefore bow to Shri Chandranathji of the pleasant and loving countenance who became instrumental in taking me to Baba.

I knew Chandranathji, who is now an acarya, since my childhood as our families were related. His ancestors were very religious, wise and famous for their qualities of bravery and wisdom. In addition, they were highly esteemed and of repute in society. He inherited all these ancestral qualities, and on account of his sacrifice, perseverance, keenness and sadhana he has added immensely to these noble characteristics. Fortunately, right from our adolescence we were together in school and college, and even stayed in the same hostel. After completing his education he chose to pursue a career in the Police.

Chandranathji, from the very beginning of his career was a sober, peaceful and pleasant person having deep faith in good conduct and character. Faith in God and religion was to him the most valued asset of his life. From his student days Chandranathji was a worshipper of Vishnu whereas I worshipped Shiva, yet both of us were non-vegetarians.

Just as Chandranathji was the repository of all virtues, so was I full of mischief and vices, yet he had great personal love and affection for me. This I consider to be due to his largeness of heart and his magnanimity of mind.

Whilst Chandranthji had chosen the Police, I was appointed to the Central Excise Department. My job involved visiting all sorts of production units such as tobacco, clothing, steel and so forth, and assessing the duties to be levied on the industries. Although we had fixed formulae to calculate the taxes, much was left to the discretion of the individual official. Due to this, the agents were especially prone to corruption and bribery, which was later to lead to serious conflicts in my career.

In 1952 I was posted in Bhagalpur in the state of Bihar, while Chandranathji was at Dumka, the district headquarters of Santhal Pargana in the same state. This area also fell within my official jurisdiction and whenever I visited Dumka I stayed with him.

I was staying with Chandranthji once in 1953 when I was served with non-vegetarian food as usual at dinner, but he was served a vegetarian meal. I was quite surprised at this, for both of us had loved non-vegetarian food. Of course I asked him about it and he revealed that now he was doing yoga, and vegetarian food was recommended whilst practicing this meditation.

I did not like this change and from this moment onwards we entered a kind of competition. I myself greatly enjoyed eating meat and good food and was a heavy smoker. Chandranthji's turning away from customs we had formerly shared seemed to me to be a reproach. I wanted now to drag him back to his former habits and ways, and he desired that I might also tread on his newly found path. In this game our mutual friend, Shrii Kishanjii would generally side with Chandranathji and therefore his side became strong. This tug-of-war continued for about six months, and finally

Chandranathji succeeded. But I was delighted by my defeat. I wonder how much joy Chandranathji derived from his victory!

My stay in Bhagalpur was a period of great struggle in my career. It appeared as if the chain of difficulties were never-ending. Shrii Ajit Singh, the local senior officer of my department was ill-disposed towards me, and was harassing me relentlessly. He would frequently call me and demand explanations of my work and he blamed me for things I had not done. He habitually addressed me in an insulting manner, criticised me unreasonably and spoke ill of me to my colleagues. He later brought accusations of misconduct and extortion against me. It was, in reality, he himself who was an extortionist. He was a corrupt officer who collected monthly bribes even from his own subordinates. I, for one, refused to pay.

A VISION OF BABA

During these difficult times in the first week of October 1953, Chandranathji came to my house at about ten in the evening. That day I was particularly worried and depressed on account of the insulting behaviour of my boss and had gone to bed without taking my supper. Chandranathji's presence relieved me a bit, and I opened up before him.

His reaction was brief and measured - "You in dejection! Inconceivable!" He was familiar with my nature as we had lived together since our childhood, but I had also truly depicted my state of mind. Anyhow, on my insistence we had our meal together.

After the night's rest and breakfast in the morning we went to attend our respective offices. When we met in the afternoon at about four, I again began to relate the saga of my official difficulties to him. Perhaps he had heard enough of the recital of my difficulties and to put and end to it, when he rose to attend to his evening calls he said, "Nagina! I challenge any one to try to hurt me. Even if God wants to do me some harm He has first to give it a thousand thoughts!"

I was totally surprised to hear these words from him. I began to ponder what type of miraculous power he had acquired that he dared to challenge even the Almighty! While I was cogitating on these matters he returned and began to prepare for his evening meditation. He wanted a blanket spread in the drawing room for his practice. In his presence I ordered my domestic assistant to put a small wooden seat on the floor, and to place a folded blanket on it so he could sit there for meditation. However, he corrected me and told the domestic assistant that there was no need for a wooden seat and that the blanket should be spread and not folded. I wondered what kind of mediatation was this? I teasingly asked whether he really wanted to meditate or to go to sleep. He only smiled at me and closed the doors after the blanket had been spread.

By now it was nearly sunset. I was still wondering what strength Chandranthji had acquired that he did not hesitate to challenge even God! Absorbed in these thoughts I went to my bed and reclined against the pillow. I began to think over and over about this. Whilst thinking about this, I closed my eyes and began to ponder about that unknown force who made Chandranathji fearless of even God.

As I lay thus absorbed, a vision of a gentleman of medium height and fair complexion, dressed in dhoti, kurta and shoes, with hair combed back and wearing spectacles, dawned in my mind's eye. Attracted, I continued to look at his divine, pleasant and effulgent face. Although I had never seen this person before, I was completely absorbed in him and unaware of the passaing of time. Certainly I was neither asleep nor dreaming.

After some time when my domestic assistant called me, the spell was broken and I was informed that Chandranathji had been waiting for me outside for quite some time. On coming out to him I realised that it was nearly eight in the evening. I wondered what I had been doing lying down for nearly two whole hours. I could only recollect the entrancing look of that unknown person. My salutations to He who is always so loving towards His devotees!

I came to the drawing room along with Chandranathji, and began to inquire about his meditation practice and it's methodology, but he only replied that he was doing yoga sadhana. When I inquired whether he had a guru, he replied in the affirmative but refused to divulge more details. I only learned later on, that in those days Baba had forbidden any of His disciples to mention Him without His permission.

I felt a little hurt by Candranathji's reticence, but replied that I would describe someone and that he should tell me if he recognised the description. Then I related a truthful description of the gentleman whose image had come into my mind.

After listening to me he exclaimed, "When you know Him so closely and intimately- why are you bothering me so much for the last six months!"

Then I told him all that happened to me while he was doing his meditation. I also told him, "After being absorbed in this spellbinding vision all my anxiety seems to be disappearing and proportionately my courage is increasing".

My departmental head was to inspect my office the next day and I added, "I will not yield even if my office becomes a battlefield."

On hearing this, Chandranathji had a reply that touched my heart. Although at that time he was neither a tattvika nor an acarya, yet his reply was full of such wisdom that would come from a spiritually advanced person. He said, "If a mere thought of that great man can bring such change in you, then certainly when you get His blessings and are under His protective care you will be able to challenge even God."

This statement of his worked like magic on me. My fear evaporated and and I felt strong enough to face a hundred hostile bosses.

BABA SENDS HIS BLESSINGS AND ACCEPTS ME AS A DISCIPLE

While we had discussed all this, we had finished our dinner and were now talking in a leisurely manner. His words had a great impact on me and I asked whether he could tell me the address of his guru at least. He replied that he could only tell that Baba lived in Jamalpur.

I looked at my watch. It was nearly eleven at night. Some impulse stirred me to sudden action. I proposed that we should go to Jamalpur by the night train and return next morning after having Baba's darshan there. But he clearly said that was not possible, as no person could be taken to Him without his prior permission. Overcome with a sense of urgency, I then insisted that he should himself go to Jamalpur and come back with permission and blessings for me.

At my insistence Candranathji agreed to go to Jamalpur, and he told me in a somewhat serious tone, "You are my relation, my friend since childhood and are in difficulties these days! I will therefore, put your case before Baba, but I cannot assure you that I shall return with His permission. I am going more for consoling you as you

are in difficulty. But getting Baba's permission is quite difficult and rare. People try for months and years before getting His permission and you want it by return journey along with His blessings. This appears well nigh impossible."

I was still insistent that he should go, and although he was unwilling I took him to the railway station and left him in the train for Jamalpur. After he boarded the train I requested that he should repeat my own words before Baba. When He agreed to do so I said, "Kindly tell him that Nagina is a crude, undisciplined, uncultured and short-tempered fellow who has not bowed before anyone easily in his life. But he bows before You of his own accord." I was still not satisfied with this much and added, "Kindly tell him that like Eklavya I have adopted him as my Guru - now it is up to Him to accept me as a disciple or not." As I said these words the train steamed off and I returned home.

It was due to Chandranathji's large heartedness and magnanimity that he, as a sign of his great affection for me, agreed to travel at such an unearthly hour and to make me indebted to him for this life and many more to come. Baba alone knows how I shall be able to repay this debt. Even so I feel that to become indebted to someone for achieving such a great objective is good.

Next day I became busy with office work and began eagerly to await the return of Chandranathji from Jamalpur. I was in fact waiting for two things: Chandranathji's return from Jamalpur and the inspection tour of my departmental head. I have already related how my relations with my local superior were not good, and he had spread a rumour that the departmental head was really coming to demote and displease me and his inspection was merely a pretense with that motive.

At about two in the afternoon I received a telephone call informing me that my departmental head had left Monghyr and that he was coming straight to my office for inspection. After a short while there was another call. It was from Chandranathji. He was speaking from Bhagalpur station.

He said, "You are very lucky, you have the permission to visit Baba." So I got the permission. "Salutations to the One who is so tender hearted by nature."

Unthinkingly I asked, "What about the blessing?"

With a hint of exasperation in his voice, Chandranthji answered, "Baba has said to face boldly whoever comes and all will be well".

"Is that all?" I asked.

At this Chandranathji quite lost his patience and said, "You consider blessings to be a joke! What you have got, no-one else ever got !"

I said in my defence that I was not familiar with the new discipline and that I begged to be excused if I had committed some mistake. The fact is that I was accustomed to hear blessings in length and detail. Anyway Chandranathji was pacified and he said that he was going to his office and would meet me in the evening when he would tell me everything in detail.

Shortly afterwards I got a telephone message that the head of my department had reached the Circuit House and he desired my presence there. Accordingly I reached the Circuit House and was busy in looking after the convenience of my boss. He was feeling tired on account of his journey and wanted to take rest. I asked people there to arrange for his rest but somehow he offered to drop me in my office. I could not

decline this offer and boarded his car. On the way to the office he briefly hinted about what he would like to see during inspection tomorrow. He dropped me at my office and returned to the Circuit House.

In the evening revered Chandranathji came and following is the account which I received of his meeting in Jamalpur.

At eight in the morning Chandranathji went to Baba's Keshavpur residence and was able to see Him without much waiting. During the meeting Baba mostly talked about Chandranathji's personal matters and therefore, Chandranathji was not getting a chance to introduce my subject. The meeting time was about to be over and Chandranathji's restlessness began to increase. Seeing him uneasy Baba asked him whether he wanted to talk about Nagina and added, “when he has already accepted me as his Guru, where is the question of permission?”

But there was a problem. Baba was not free up to 9th and after that He Himself would be away for sometime. He would return on 24th October 1953. "Nagina can see me anytime thereafter. Tell him about my residence and the time I meet people."

Encouraged by this response Chandranathji prayed for blessings for me. To this Baba replied, “Normally I do not Give blessing before initiation, but Nagina has already accepted everything and now initiation is a mere formality. Alright, tell him to face whatever comes boldly and every thing will be all right".

Chandranathji told me that this had never happened before in any other case as happened to me. He said that it did not even became necessary to mention your name before Baba and you got both permission and blessings.” Salutations to Baba the All-Beautiful.

After a night's rest, Chandranathji left for Dumka next morning and I became busy in my inspection work. The inspection of my office began exactly at ten in the morning. As per the blessings of Baba, I began to face all the difficulties of the inspection boldly it and it was nothing but miraculous that the inspection was most satisfactory and my immediate boss had to eat humble pie. The inspection of my head of department lasted one week. During this period he carried out surprise checks of work in many small places within my jurisdiction and even there he found no defect. After completing the inspection, my head of department left for his head office on the 9th October. This miracle of Baba's blessings is a life long memory for me. Salutations to Baba who removes all obstacles!

MY FIRST MEETING WITH BABA AND INITIATION

Due to constant touring with the boss, I caught cold somewhere and began to feel pain in my back which subsided after taking some medicines. But I could still not go to Baba on the 24th October. Meanwhile, perhaps on the first of November Chandranathji again came to us and when he found that I had not yet visited Baba he was somewhat angry and told me, "You should go there-even if it has to be on a stretcher. Do not delay after the fixing of a date." I explained to him that I was unable to go due to pain but now I would go as it is.

Accordingly, I reached Jamalpur on 2nd November but was somewhat delayed that day and the meeting time for Baba was over. The next morning, on 3rd November 1953, I reached Baba's place at the appointed time. This was my first chance to meet

Him, but I saw with wonder that it was the same divine and effulgent face that I had seen in my vision some days before. I bowed to him most reverently.

Thereafter there was a small drama of introduction . I say ‘drama’, because I know that Baba is ‘trikala jinanii’ or the knower of the past present and future of all entities, as I had already experienced, yet He asked me for my name and went through the formalities with me. I introduced myself formally and answered a few questions, and thereafter the intiation began.

I was asked to sit in the lotus posture for initiation. Although I sat straight for a while, after some time I had to bend a little due to the increasing pain in my back.

When Baba saw me bending like this, He asked, "Can't you sit straight?"

I replied that for sometime past I had pain in my back and therefore, felt difficulty in sitting straight and requested Him to continue with the initiation - I promised that after the pain subsides I would sit straight.

As I said this Baba closed his eyes for a moment and said, "Drink hot water and your pain will disappear."

After initiation, I asked Baba whether it was necessary to be a vegetarian for this sadhana - I told him that I could not live without non-vegetarian food.

Baba smiled and said, "Yet it is good to be vegetarian."

He also added that onions and garlic have even more tamasika properties than meat and therefore, they should also be given up."

I asked helplessly, “But how will it be possible for me to give up eating meat? I just cannot do it! “

His reply was marvellous. Smiling He said, "So far you have only given thought as to how meat can be eaten in the best form possible. You have perhaps, never given thought that it can also be given up. Just try to see whether you can give it up that way."

Then Baba spoke further about meditation. He said,”The path and process shown to you are very rational and logical. Understand them properly and then practice the accordingly. Sadhana is a must for human existence, but test and question why you must do it. If you understand the rationale and logic properly, you will enjoy it, as well as being otivated to practice it”.

As I was descending the stairs the thought came to my mind, "Baba has told me just to think whether I can give up non-vegetarian good. If it can be given up just by thinking then I'll start thinking right now that I will no longer take any non-vegetarian good."

And it is Baba's grace that from that day onwards I have been a vegetarian.

When my parents and my wife came to know about my becoming vegetarian, they did not believe it. My father had a good laugh on hearing this and remarked that it is purely a temporary phase and would not last long. This was due to what my family had seen of my nature and habits. Certainly it was Baba's infinite grace that I became completely vegetarian for life. I had no strength of will to achieve this change. Was it

not purely due to Baba's grace? Certainly my attachment and weakness for non-vegetarian food could not be overcome but for the strength Baba gave to my resolution.

BABA'S PRESCRIPTION CURES ME

After my return to Bhagalpur I neglected the instruction regarding drinking hot water. There were two reasons for this. Firstly I did not like drinking hot water, and secondly, it is the treatment elderly people give sick children. I thought that Baba, being in the position of my elder, was treating me like a child and in this manner was advising me to drink hot water, so I did not take the advice seriously. I continued to take the medicines prescribed by the doctors and my condition also continued to deteriorate. Finally the pain increased so much that I had to take to bed.

Now I had difficulty even in breathing and it became almost impossible to sit and walk without some support. The doctors were bewildered and did not know what to do. Their combined opinion was to send me to Patna, the state capital, for treatment.

By now it was nearly two weeks since I had taken initiation. Chandranathji came for a visit and asked me what I had done to myself. He had wanted to take me to Baba's regular Sunday pravarchan or discourse, but I was to ill to go.

That night Chandranathji stayed at my house, and after breakfast the next morning he left for Jamalpur. He returned the same evening by eight o'clock and angrily accosted me, "Are you mad? Baba asked you to take hot water and you are still taking all these medicines prescribed by the doctors".

He asked my domestic assistant to bring all the medicines before him. When all the medicines were brought before him, he picked up the pills and injections and said that they must be returned to the shopkeeper the next morning. He ordered the mixtures to be thrown away and he saw to it that they were thrown out in his presence. He then asked my wife and domestic assistant to give me hot water to drink and instructed that as long as I did not recover fully, whenever I felt like drinking water, only hot water should be given to me.

"Hot water alone is his medicine", he declared.

Whatever excuses I gave him were totally rejected. He was somewhat pacified when I had taken a glass of hot water. Then he explained that as soon as he had reached Baba, Baba enquired, "How is my Nagina?"

When Chandranathji told Baba about my sickly condition,. Baba said, "Why inform me about it? I had asked him to take hot water, but he has faith in the doctor's pills and injections. What is to be done?"

After our talk, Chandranathji performed his evening meditation and despite my feverish condition he made me sit along with him. At dinner-time I had to take hot water and again at bedtime and he instructed my wife that although he would leave early the next morning, I should continue to take hot water as long as my pain persisted.

This hot water treatment had a miraculous effect on me. When I woke up I realised that I had changed sides without pain. I got up and felt a little pain at that time and when I stood up and started walking and realised that eighty per cent of my pain had disappeared. This increased my faith and enthusiasm both and all the daylong I drank lot of hot water whether I felt thirsty or not.

My wonder knew no bounds when next day I found that there was no trace of pain at all. By now I had realised the miracle of Baba's blessings and instructions at every step. I was really lucky that Baba allowed me near His lotus feet and pray with folded hands to let my faith and devotion grow constantly and become progressively stronger to those lotus feet. "I leave all other duties and attachments. I come in the shelter of Baba."

Again and again I thank Chandranathji. All religious scriptures are full of appreciation and praise for the qualities of satsaunga or the company of holy persons. Saints have sung profusely about the importance of the medium also. How can I forget Chandranathji, the medium who took me to Baba? He is full of grace. He is like an ocean of peace and love.

Chandranathji has a large heart, his conduct is noble, he is broad-minded full of high thinking and possesses all qualities required in a spiritual aspirant. He is so steady in his spiritual pursuits that language fails to describe him. For an undisciplined person like me it would be futile to limit his unlimited qualities by describing them. But I am not so thankless that I should not attempt it. My helplessness, however is twofold; firstly I am not a literary person and secondly my command of language is also poor. In this state of helplessness my language is silence and my pen does not move further and I do not know how to express my gratitude and thankfulness. But without doing this I do not feel satisfied. Hence in worship I place my dedicated expression at his feet and ask for his forgiveness.

CHAPTER TWO

THE TRUE MEANING OF AHIMSA

I have already described my physical and mental condition at the time of my initiation. I had pain in my back and it was difficult to sit in the lotus posture at the time of receiving initiation. My mind was greatly disturbed by the devious and immoral behaviour of Ajit Singh, and the poisonous atmosphere created by it in my office.

Within a week of my return after initiation I had to go by motor launch to tour the border area of Bangladesh (then East Pakistan) by river, as at that time there was lot of open smuggling of betel nuts to India. The tour of duty lasted about a week and due to the constant travel on water, I again caught cold and my back pain increased. I also started having fever, and was forced to cancel the rest of my tour.

I returned on a Sunday, so the offices were closed. Even so I came to know that one of my subordinate inspectors, who was a confidant of my boss Ajit Singh and his right hand in maligning me, was caught red handed while receiving a bribe. My boss was viciously trying to implicate me in this affair somehow and to blame me for the crime of that inspector. I came to know all about this whilst still ill and my mental tension was further aggravated and I became bedridden.

When I recovered my health, I again went to Jamalpur to see Baba. This was my second opportunity to meet Him. After giving me some instruction about my meditation, Baba told me, "Nagina, I test my disciples." Without much thought I blurted out that I was not afraid of tests, and was ready to have as many as He wanted!

Baba said no more about tests at that time, and with His permission, I returned to Bhagalpur. During the journey back my mind was quite peaceful, but after I returned I felt that a mountain of troubles had exploded on me. Ajit Singh began to fabricate fresh charges against me everyday, and began to adopt more and more evil ways to harass me. He went so far as to plant illegal items at my workplace, such as drugs and guns and frame me for possession of them. He had spread a rumour that he would send me to jail any day.

Due to this hostile atmosphere, my subordinates also began to shun me. As my troubles grew daily, I became more perturbed. Sometimes I felt as if I would lose my mental balance completely. The principle of ahimsa (non-violence) which I had promised to uphold at the time of initiation, seemed the greatest obstacles in my way to protecting myself for I felt it would be inviolation of this principle if I retaliated. Thus disabled, I was destroyed by these attacks and so I again sought Baba’s shelter.

Baba smiled as He knew my troubles and said "Lo! And you would not run away from tests! If you like, your enemies will surrender to you right now."

I said, "Baba, what kind of test is this that makes one completely insane?"

Baba again smiled and said, "I have instructed you to do meditation with the mind, and so it is the strength of mind that will be tested”.

Hearing this, I again blurted out that He could take as many tests as He wished. Then I told Baba I was following ahimsa and said that Ajit Singh was attacking me fatally and I was bearing it all silently.

Baba said, "This means that you have not understood the true meaning of ahimsa. Suppose you are going through the jungle on a zigzag path full of shrubs. On both the sides, there are shrubs. Your enemy is sitting somewhere by the side of your path, and will attack you as soon as you reach near. What should you do in such a situation?"

I said, "Baba, either I would return or bear the blow silently."

Baba replied, "No my instruction regarding ahimsa does not mean this. In such a situation it would be your duty to pick up a long and strong bamboo and beat the bushes on both sides of your path as you proceed along. If due to this action, the hidden aggressor gets his head broken or even dies, you will still remain a follower of ahimsa. Ahimsa does not mean that you will do nothing to protect yourself".

This interpretation of ahimsa renewed my inner strength. My mind felt deep peace. In fact just being at Baba's feet gave a sense of lasting peace, which lingered long afterwards in the mind.

THE TEST OF IISTA MANTRA

Later Baba said, "The real test of iista mantra is that one will see that whatever conditions a sadhaka is experiencing at the time of initiation will become further intensified subsequently. If one has taken initiation in a painful condition, the one will face even further calamities, and if initiation has been given when the mental condition was pleasant, then many happy occasions will follow.

Iista mantra works like fire to the gunpowder of accumulated or unexhausted samskaras (karma). But sadhana helps the growth of mental strength and the sadhaka can easily bear the flood of happy or painful experiences that may follow. In both these conditions contact with the guru is most essential and beneficial."

My faith was further strengthened when I heard all this from Baba and I began to do my sadhana with greater intensity. Whenever I felt restless, I would take some time off and go and have Baba's darshan and touch His feet which would work like a tonic for me. On that first occasion I got an opportunity to meet Baba in the morning and when the appointed time was coming to a close I bowed my head at His feet and departed.

On returning to Bhagalpur, keeping in view the interpretation of ahimsa given by Baba and keeping Him in mind, I began preparations for proper self-defence. However, in the meantime, I also developed a strong fear complex. In fact, this tendency had developed so much, that I began to take fright at every small thing. Although I pretended to be fearless outwardly, inwardly fear had pervaded my being, to the extent that even when anyone talked loudly in my office or at home I became startled. But despite my state of fear, I remembered Baba and continued to fight against the attacks my boss was attempting to make on me.

CHAPTER THREE

JAMALPUR AND THE TIGER'S GRAVE

Jamalpur ! Let me but hear the name – indeed, let me but think it – and my mind is awash with images. Baba is gone from Jamalpur, but the disciples of His days there will never forget. Jamalpur itself will never forget.

Jamalpur and my Baba stories of Jamalpur are now memories. When people ask me about Jamalpur, before I can say anything, I am lost in the world of memory. All the events of that period flash on my mental plate like a series of pictures and I am at a loss where to begin.

I picture those narrow streets of the town through which Baba used to go to his office everyday; those evening walks in the vast green field surrounded by beautiful hills and His enjoyment of the pure, scented air there. And then I picture Baba sitting on the tiger's grave in the midst of the field and teaching His dear disciples there; His walking the pathways lined with the waiting lines of devotees, sadhakas and spiritual adepts. Baba calling some of them lovingly, throwing graceful looks at some and overwhelming others with his loving eyes and glances – these things are like a dream today, but then it was our everyday routine.

Everyday, but never taken for granted. Even then I glimpsed from time to time the desolation that would follow when that phase of our lives was no more. When things changed, as they would, as they must - when Baba moved on to the next phase of His mission, when the organization outgrew the intense, intimate structure it had in its beginnings – then some of us were left with a permanent insatiable hunger for those past days of Jamlapur.

Beyond the town, I see the vast green field spread out before me, bounded on two sides by beautiful hills. There in my imagination I find Baba on His evening walk accompanied by a small group of His disciples. Now I envision the tiger's grave, a stone platform at one end of the field some distance from a trio of lofty palms. There sits Baba, clothed in white, teaching the disciples who sit at His feet while the cool and fragrant breeze ministers to His presence.

This scene glows so vividly before my inner eye that for a moment it seems more real than the room where I sit writing, the table and the paper in front of me, and the events of the intervening years. At the mere thought of Jamalpur, many mysterious and enlightening events spring to mind. Even as I write, tears of spiritual bliss overcome me. Those moments in Jamalpur have left deep and lasting impressions, a soothing touch and satisfaction that will remain with me for the rest of my life. If nothing can ever bring back those days, neither can anything ever take them away.

What is this place, this town and it's surroundings,that are so central to the story of Ananda Marga's inception? Most disciples will never visit Jamalpur, and many may see it only as a place of history. Yet to remember Jamalpur merely as a historical site feels so arid. To me, to those who were with Baba in those early days, Jamalpur quivers with a living presence, and the heart swells with love and longing for the rapturous experiences of those times.

Jamalpur represents a phase in Baba's play, before His leadership of a worldwide organization placed such rigorous demands on Him that it deprived His disciples of the close proximity of the Jamalpur era.

Let me now, then, with some effort, disentangle myself from the clinging embrace of personal reminiscences and introduce Jamalpur as it was at that midpoint of the twentieth century.

To begin with, Jamalpur was a relatively small, insignificant town located near the River Ganges in Bihar. Because of it's geographical position, it gained importance with the increasing prominence of rail transport during the British era. Around the turn of the twentieth century, Jamalpur became a major railway station, and some years later, one of the largest railway workshops in India was constructed there. Besides housing the railway repairs workshop, it was also a factory for engine parts and constructing passenger bogies. Even today, Jamalpur's internal economy and external significance depends on the railways.

The Jamalpur railway station stretches north-south. Immediately to the west of the station are the markets and the town-centre. Nearby is the Jubilee Well, and the rest of the town is to the west. To the east of the station stand a few houses, offices, and a hospital, all belonging to the Eastern Railways. Farther to the south-east ranges the broad expanse of grassy land known as the Jamalpur field.

Two bridges, one wide and one narrow, span the rail lines, linking the town on the west with the field and its surrounding area on the east. Traffic across the wide bridge, most of it foot traffic, was light in those days, although today there are vehicles crossing.

Each evening it was Baba's custom to walk from His home to the field, a distance of about two-and-a-half miles. He took this at a leisurely pace and the distance was covered in approximately three-quarters of an hour. Baba occasionally crossed the tracks by way of the narrow bridge, but most often used the wide bridge when going to and from the field.

The Jamalpur field is one of nature's jewels. The encroachments of civilization and commerce have not yet eradicated the features that give this spot its rare beauty. Its gentle contours give the two square mile area a feeling of dynamic tranquillity. Occasional banyans and mango trees grow among the palms that grace the landscape in groups large and small, interspersed with shrubbery and arranged in subtle patterns too pleasing to have been contrived by the clumsy hand of humans. Free-roaming cattle, sheep and goats bear witness to the liberty this environment affords to all life.

South-eastward, the field slopes into a long basin in which reposes a crystal lake reflecting in untarnished hues, the serene splendour of the place. Dark forests that once covered this region now mark only the eastern perimeter of the lake and the field. Beyond, to the east, hills rise up like a sigh from nature's breast, then fall softly away in the distance. Shading to purple and blue as dusk approaches., they calm the spirit, leading the eye toward stillness as they lead the mind toward permanence.

For the past few decades, the government has been mining in these hills for the marketable coloured stones indiginous to the area.

Next to the lake and south of the field, is 'Death Valley', so called because it was once the refuge of brigands and cutthroats. As recently as a century ago, Death Valley, the lake-shore, part of the field and the hills beyond were all but a dense jungle. Wild animals roamed freely, uninhabited by the proximity of civilzation. Even after the workshop was established, these jungles still abounded, and British officers used to go a hunting and riding in them.

THE TIGER'S GRAVE

In July 1864 one Englishman out hunting with his two dogs, confronted a tiger in the field bordering the jungle. No one knows how long they fought, but both died as a result of this encounter. In the morning, people found the tiger dead whilst the wounded Englishman had crawled home and died there. The people must have felt sorry for the death of the brave hunter, but they felt that the man with arms and the wild animal without any weapon must have fought bravely and long and no one could say as to who won and who lost. Therefore the Englishmen constructed two graves there, one for the hunter and one for the tiger.

For reasons known only to Himself, Baba preferred to sit on the grave of the tiger and he selected it as His resting place during His daily walks in that field unless someone else was sitting there. In that event, He would sit on the grave of the Englishman.

While sitting on these graves Baba guided many souls and gave many demonstrations of mystical states, contributing much to the spiritual knowledge of humanity. These were the places where some disciples attained liberation and many ordinary disciples like myself saw Baba's loving and compassionate guidance in their daily lives, both spiritual and worldly.

This sacred field of Jamalpur screened with green and lofty hills, and containing in its bosom those graves, palms and other trees, has been the silent and mute witness of the liilas and grace of Baba for decades. Had these graves and trees been fitted with vocal chords, they would have narrated the history of Jamalpur for hundreds of years and also told the story of Baba right from his childhood day s for the entire period of his stay in Jamalpur.

Near these graves stand three tall palm trees in a triangle where Baba used sometimes to sit also. Under these palm trees many fortunate brothers got their initiation from Baba.

By these graves or under these trees many great souls either in physical or subtle bodies, had wandered eagerly for a glimpse of the lotus feet of Baba. On this grave Baba gave innumerable teachings, and enumerated diverse subjects. Hardly any subject on spirituality or morality has been left undiscussed in these environs.

When Baba would sit on the tiger's grave the triangle of the palm trees would be behind Him and on his right was a banyan tree. On the left was the grave of the English hunter and one mango tree. The palms at the back were about forty of fifty yards away. The grave and the mango tree were about ten to fifteen yards away on the left.

I remember Baba telling us that this the banyan tree before adopting this form, had been a notorious dacoit, extremely callous and murderous. He now stands converted into this tree.

KARNA'S KINGDOM OF ANGADESH

One evening Baba was seated on the grave of the tiger and I was sitting at His feet. Baba was looking at a distant hill on his right. After some time breaking his silence Baba pointed out, "Nagina, look at that distant bill. That was the boundary of Angadesh, the kingdom of Karna 3,500 years ago. His capital was where Nathnagar in Bihar is situated today. Once the Pandavas attacked Karna in the night taking him completely by surprise. As it was night-time, by the time Karna recollected his army

and wits, the Pandavas had destroyed a big part of his army. But once Karna came into his own, he fought a terrible battle and pushed the Pandavas back. He continued the bottle with the Pandavas as long as he did not drive them out complete from his kingdom".

Baba's liilas of Jamalpur are unforgettable. Now this mind of mine which was never satiated with His affectionate and magnetic company, only yearns in pain to think of those days. Since then all the devotees of Jamalpur are waiting anxiously for those days to return and waiting for the revival of these sweet days and their memories.

After Baba left Jamalpur, Jamalpur is in the same condition as Braj, the childhood home of Krsna, was, after Krsna left it for Mathura. Jamalpur is now giving a deserted look like Braj. Now we are reminded of that beautiful poem of Surdas where he describes the pangs of separation of the residents of Braj in these immortal lines:

"Who can describe the story of Braj?
The gopiis and the cows the cowherds,
Everyone is lean and sad in the memory of Krsna"

Although Baba has left Jamalpur to fulfill his mission, just as Krishna had left Braj, yet every particle of dust of Jamalpur is vibrating with the contact of his holy feet and is unwilling to forget those happy days. Even today the devotees of Jamalpur although weak in body due to pangs of separation from the lord are keeping his memory fresh.

Not that Jamalpur alone is yearning for Baba. Baba also in his quiet moments must be remembering Jamalpur with love and longing affection. He must also be saying like Krsna in the words of Surdas: -

"Uddhava I am unable to forget Braj."

I feel satisfied that like this, Baba must be remembering all of us devotees, whenever be must be thinking of Jamalpur.

By His many years in Jamalpur Baba has made it a sacred place not only for Ananda Margiis but for all humanity and posterity. Therefore it is my earnest plea to Baba that He may fill this sacred place to the brim with overwhelming devotional sentiment so that every sadhaka who visits here may be plunged deep in the ocean of love and spirituality. Let Jamalpur acquire immortality.

CHAPTER FOUR

BABA THE PHYSICIAN

It was the winter of 1953-54 and the weather was bitterly chilly. Baba was kind enough to allow me to go for a walk with Him and as usual we came back in the field and seated ourselves on the grave. I was sitting by the side of Baba. Two more sadhaka brothers were there, whose names I do not remember now. Mostly Baba used to sit there for a long time, but that day it so happened that Baba started to walk back by quarter-to-nine. He said, "Let us go, Nagina has a cough!”

Baba asked me "Have you brought your muffler?" I replied in the negative, and Baba said, "You must use a muffler during winters"

I said, "During winters I generally get a sore throat. It will be alright by itself".

But Baba said, "This is due to liver trouble that you get the cough. Put hot water in a half cup full of orange juice, so that the juice and water become warm. Drink it just before going to sleep. Remember this will be your last drink before sleeping. You will eat or drink nothing thereafter. You will be normal within a few days.”

On returning home, I followed Baba's advice, and the cough that used to invade me every winter bade farewell to me forever. I was overwhelmed by this kindness of Baba and considered myself fortunate that I had surrendered my self to Him.

BABA TREATS ALL EQUALLY – THE INNER OFFERING

After some time, I was again fortunate to go one Sunday to Jamalpur for Baba's darshan. As I reached Jamalpur, I met a senior disciple of Baba. He asked me whether I had come for Baba's darshan and informed me that he was just returning from Baba's house. He told me that Baba was going out to meet someone at four in the afternoon. He therefore advised me to go immediately to Baba or it would not possible to see Baba without having to stay over to the next day.

It was winter, and I did not have warm clothing, so, I knew I could not stay overnight, and I resolved to have darshan that very day. At that time I was wearing pant, shirt and coat. I felt odd, because I had always visited Baba in Indian clothes of dhoti and kurta. My disciple brother felt irritated as we were short of time and asked me what was wrong in going to Him in those clothes. On his insistence, I went to Baba in the same clothes, and he accompanied me, but he said that he already had Baba's darshan and therefore, he would stay outside.

I wanted to go via the railway station market, so that I could buy some fruits for Baba. He enquired why I wanted to go via the station, as it was a longer route. I replied that I wanted to buy fruits for Baba. My friend asked me to stop the car, and he got out of it in hurry.

He said, "If you have to take fruits for Baba, then go alone. But know well, that if you are turned out today, never again will you be allowed to enter there."

I was perplexed, but anyhow I dropped the idea of purchasing fruit. Then at my request, my friend again got in the car, and we went together to Baba's house. He remained in the car outside, and I went into Baba's drawing room for His darshan. Baba came, and I touched His feet, I immediately felt immensely peaceful and satisfied.

After some talk on my meditation I asked Baba, "Baba today, before coming here I wanted to buy some fruits for you, but the sadhaka brother stopped me and said that you would not like it, and would prohibit me coming to your house again. Baba, it is our tradition that one does not go empty handed before one's guru, God and the king. If nothing else, one should take some green leaves, flowers or fresh water."

Baba listened to me with a smile, and in very loving words said, "Your sadhaka brother is perfectly right. I have asked all my disciples not to bring anything for me, whether fruits or anything else. It is true that in the olden days, the guru wanted the disciple to offer him fruit. But which fruit? The guru used to tell the disciples that whenever you come to me offer me the fruits of all your actions. The disciples acted accordingly. But in the course of time the guru's lost their greatness and gradually instead of 'karma fruit' - they began to accept big sweet and juicy fruits. Now this has become customary. You are also free to offer the fruits of your actions whenever you like".

Baba then added, "Some of your sadhaka brothers are not well off economically. If I accept fruits offered by you, your poverty-stricken brothers will also make an attempt to do so. Certainly this will put them into difficulty and they will cut their necessities in every way to bring a few fruits for me. If I do not accept their fruits, this will mean discrimination between disciples, and if knowing fully well their economic difficulties I accept the fruits, this would amount to blood-sucking. Would you like Baba to discriminate between His disciples?"

I was unable to reply. There was nothing I could say. Baba went on, "Nagina, what can a disciple offer his guru? He should really ask from Him whatever he desires!"

I told Baba, "Sometimes when I see good things, I feel that I should bring that thing for You. What should I do in such a situation?"

Baba replied, "In that case, you should offer me that thing then and there. I shall have received it and then you can take it by way of prasad".

I was so much lost in conversation with Baba that I could not refer to anything about my fear complex. Afterwards also I had Baba's darshan, but unfortunately I always forgot to mention this to Baba. This tendency of fear is still with me in some form or the other. Baba alone knows when He will free me from this.

At this time, I had, against my will, to appear before Baba in western clothes of trousers and shirt, and as long as I was at His feet I felt somewhat embarrassed due to this.

When I bowed at His lotus feet to permit me to go. Baba blessed me and then asked. "You also have to put on these clothes?"

I told Baba that I had to dress like that for the office, and Baba said, "You are doing the right thing. You should always protect your sattvaguna (sentient qualities) with the shield of rajoguna (mutative qualities); otherwise people will not allow you to be a sattvaguni (upholder of sentience)."

In continuation of this Baba said. "A disciple should always come to the guru like an innocent child. Suppose you have a child at home, and you are beautifully dressed to go out somewhere and that child comes all in dust and wants to sit on your lap and becomes restless for it. That child does not know that he would spoil the clothes of his father. But as a father, you pick up the child and take him on your lap without a thought about your clothes becoming dirty. In the same way a disciple should come to his guru".

These teachings of Baba inspired me to come still closer to Him. As a consequence whenever I go to Baba I always do so like a child. Baba's teachings had a profound impact on my heart and I adopted His teachings and again bowed at His Lotus Feet very humbly requesting Him to give me so much of self-confidence that I might follow the path shown by Him without ever getting tired. So far He has supported me at every step. I pray that it may continue like this forever.

THE DEFEAT OF AN ENEMY AND BABA'S LESSON ON THE ENEMY WITHIN

My confrontations with Ajit Singh in the department continued to increase instead of abating. Since I had refused to pay the monthly sums he extorted from his subordinates, I had become a special target of his animosity. However I always kept Baba in my heart and returned the compliment of his dislike in like manner.

In the meanwhile in January 1954, the government demoted him due to some of his past misdeeds. He had not, it seems, got away with his illicit practices after all. It was known that he had availed himself of the opportunities afforded a government inspector and profited greatly on bribes from business. Charges of corruption had followed him to Bhagalpur from his previous posting. The outcome of the investigation was his removal from Bhagalpur to an inferior position at Palanpur in the Punjab. I had nothing to do with all of that, but he believed otherwise, as I found out much later.

Because he held me partly responsible for his setback, he took a leave of absence before reporting to Palanpur and went to Delhi in order to apply all his effort and influence to secure my own demotion. However, I knew nothing of all this, at the time that I learned about his downfall. All I knew then was that his conduct had finally caught up with him.

Although, he tried to keep this news secret from me, still somehow I came to know of it. I felt happy at his downfall and threw a party for some of my friends to celebrate. I thoroughly enjoyed the news of his misfortune and laughed heartily about it.

About this time, Chandranathji was going home on leave and as Jamalpur was on the way, he detrained there for a day or two for Baba's darshan. Baba said to him, "These days Nagina is suffering from mean mentality. Tell him not to give quarter to such feelings in his mind."

As Chandranathji was not returning to Bhagalpur, he communicated Baba's instructions to me through a letter. I sought over and over in my mind as to when I had harboured such feelings, but could not locate the answer within. I therefore, took some time off and went to Baba.

When I mentioned Chandranathji's letter to Baba, He said, "Yes! Chandranath is right. It is your duty to fight your enemy for self-protection, but to celebrate his defeat is the sign of mean mentality."

I said, “Baba, is it not but natural to feel happy at the defeat of an adversary, so how is it mean?”

Baba replied, ”Enmity is not with a person. Enmity is with the person’s conduct. Therefore to feel happy at the defeat of a person is mean."

Baba's teachings made a great impression on my mind and I found in them the heighest of ideals and generosity of spirit. Now my contaminated and mean mind began to repent and feel remorse. I saw that I had behaved very badly and unbecomingly with respect to Ajit Singh and his demotion and had also earned a rebuke from Baba. But I felt a little relieved thinking of Baba’s teachings. I prostrated myself at Baba's feet and returned to Bhagalpur.

It took sometime to wipe out this burden of guilt from my mind. But by Baba's infinite grace I was able to get free from this mental agony ultimately.

CHAPTER FIVE

MY TRANSFER AND BABA'S PROTECTION

At the time I was informed that Ajit Singh had been transferred to Palanpur I found that the one who was replacing him was somewhat known to me. My new boss was to be Shri Virendra Kumar Asthana. I breathed a sigh of peace thinking that it was the end of daily dissensions and mental tension.

While I was pulling on well with my new boss, I heard that I myself was transferred elsewhere, although the order had not been received officially yet. I wanted to stay at Bhagalpur, so I went to Baba to put this request him. Baba said, "No, now you are not needed at Bhagalpur. So you will have to leave there".

I insisted that I might be allowed to stay at Bhagalpur. Baba enquired "Why"? I gave two reasons.

"Firstly", I said, "I do not want to go further away from You. And secondly my transfer at this juncture would be bad for my career image".

Baba said, "This is not a matter of your choice. You will have to go where I consider proper for you".

Even then I continued to request Baba, and Baba finally assured me that my departure from Bhagalpur would be viewed respectfully by my colleagues. Ultimately this is how it turned out. I received my orders of transfer to Begusarai in June 1954 , the same month that Shri Asthanaji assumed his posting as Ajit Singh's successor.

Begusarai was nearer to Jamalpur than Bhagalpur but because of the necessity of crossing the Ganges and changing trains, it took slightly longer to reach Jamalpur. Even so I was happy that I was nearer Baba.

I was given an official farewell with full recognition. Begusarai was also within the jurisdiction of Asthanaji. Thus Baba granted me both my desires and I was overjoyed. I was feeling very happy as I had been granted blessings in accordance with my heart's desire and the blessing had actualised itself in reality. Why should I then not feel overwhelmed with joy? These happy vibrations created an unprecedented faith in sadhana and increasing devotion to Baba. My faith in Baba became firmer. His liila is wonderful and mysterious.

Since June 1954, when I shifted to Begusarai, I used to make it a point to go every month for Baba's darshan during the holidays. Generally when I reached there, Baba would not take any one else with Him for the evening walks and I therefore had the good fortune to be alone with Him for nearly three hours. Today people crave for such proximity with Baba.

Once day during the rainy season when I started from Begusarai, the sky was clear and there was no sign of rain, but by the time I reached Baba's residence, the sky had become overcast with dark clouds. It was thundering and lightning illuminated the sky again and again.

The doors of Baba's residence were still closed when I arrived and I was standing on the veranda in the expectation of them opening. As yet it has not started raining but looking at the sky, I was already regretting that I had forgotten to bring my

umbrella. Meanwhile, the doors opened and I did pranam to Baba, as He emerged from the house with an umbrella.

“Shubhamastu” (“be blessed”), Baba said in His usual blessing and then asked, “Have you brought an umbrella? I replied in the negative. Baba said that one umbrella would not be able to protect the both of us. The clouds were dense and it would rain. He then asked me to sit on the veranda to talk. Baba Himself sat on a chair and I sat on a wooden bench lying in front.

After a little while Baba said, “Nagina let us go for a walk".

I said, "Baba I have no umbrella and I also have no change of clothes with me. If I get drenched, I will be in trouble as I will be staying overnight with Bindeshwariji and leaving in the morning”.

Still, despite the rain, Baba again said, “Let us go for a walk”.

I followed Baba quietly. Baba walked at the same speed and the same distance as on other days. He also sat for the usual amount of time after the walk at the tiger’s grave.

During the walk Baba explained, "The day I do not walk, I don't take my dinner. Therefore my mother likes me to go for a walk everyday, even if it is stormy or rainy. If I had not come today, I would not have taken my dinner and my mother would have been unhappy at my going to bed without eating. Hence, I have to go for a walk whatever the weather”.

As long as I was with Baba, I was absorbed in His enlightening talk. As Baba walked and sat on the grave, the sky turned more and more black. Simultaneously, lightening and thunder were also becoming more frequent. It appeared as if someone was holding the rain and the clouds were bursting with thunder to show their determination to rain. Baba was sitting peacefully on the grave, as if nothing happened while all the time I was apprehensive that if it rained, I should be completely drenched and would be quite unfit to travel with these clothes tomorrow.

At about nine, Baba looked at the sky and said, "Nagina, Let us go. Now it may rain any moment". Thus saying Baba started to walk back home. On the way Baba enquired where I was going to stay. I reminded Him that I was staying with Bindeshwariji.

Baba stopped for a moment on the main road in front of His gate and told me. "Double up from here Nagina, and rush, now the rain can no longer be held back”.

I ran and reached Bindeshwariji’s hoouse. As I reached the house and came indoors, it started raining heavily. Big drops were falling and I saw from the porch that Baba was holding the umbrella in one hand and holding up His dhoti to the ankles with the other hand while walking in that heavy rain. How kind Baba is. He did not allow even a drop of rain to fall on me and He Himself was walking in the pouring rain with an umbrella in His hand. Now I understood how Baba protects His spiritual sons. He sees the difficulties Himself and protects His devotees. I was fortunate to experience it in my own case. Praise be to Baba and His Greatness!

MANAN PRASAD RECEIVES A BOON FROM BABA

In the summer of 1954, I had to go to Monghyr on government duty. Monghyr was within my jurisdiction at that time. There I stayed with a colleague of mine, Shri

Manan Prasad who was also a disciple of Baba. He was somewhat flabby in body and his growth was increasing day by day. Every second or third month he had to buy a new pair of pants as he outgrew the earlier ones. He was quite concerned at this rapid increase in his weight. On the doctor's advice he was now dieting. I did not know about it earlier. When I stayed with him this was his regime when I dined with him; while I was served with rich food at dinner, he was served only two chapatis and some green vegetables. I enquired about this distinction in the food served to us and he told me his story.

While listening to him I realised that although he was fond of good food, he was constrained to take a meagre diet on the advice of the doctor. I enquired whether his desire for tasty and good food had died? He admitted that he was fond of good food, but was helpless, as the doctor had warned him that being overweight would lead to high blood pressure and heart trouble and this fear forced him to accept the diet. I was somewhat pained to listen to him and I enquired as to why he was not requesting Baba to find some cure for this? He enquired whether Baba would be kind enough to do so? I said that if your prayer would be sincere, he certainly would.

After that day's official work we went for Baba's darshan in the evening. Jamalpur is some eight kilometers from Monghyr. We reached there before Baba started for His house. When Baba came, we saluted Him and accompanied him on His walk. When Baba reached the field and sat down on the grave. I mentioned Mananji's weight problem and told him the whole story. I told Baba that he was yearning for good food, but had no courage to eat it due to the doctor's warning and the fear of illness. This was leading to increased weakness, as he was dissatisfied with his diet.

Baba laughed heartily at this and said, "I will teach him a yoga posture and he should practice it and eat good food to his heart's content. Let him drink ghee in pots and he will see that his fat will melt away".

The next day that Mananji learned that asana and started taking natural good food again as before. He stayed for sometime in Monghyr and followed Baba's advice. Gradually he began to reduce his weight. Thereafter he was transferred and I lost track of him.

On the evening of 31st December 1954 he suddenly arrived at my residence in Begusarai and asked me whether I recognised him. It was really difficult to recognise him by sight, but I recognised his voice. He had become so thin that I did not recognise him. I asked in surprise also how he had become so thin and was his health all right?

He said, "Normally my health is O.K. and there is no dearth of physical vitality. But as you requested Baba to reduce my fat, I request you to accompany me and request Him that the reduction should now stop. Now the situation is that my trouser size has to be reduced in size again and again and even after using a belt, my pants do not stay in place. As tomorrow is the first day of the New Year, let us go and have Baba's darshan and I shall request Him kindly to put a limit to my growing thinness also"

Now it was enough these days that I was under punishment and therefore I felt quite sad and did not want to go myself, so I advised him to go along and request Baba himself as per his heart's desire. Baba Himself was full of kindness and could not see any of his disciples in pain He would certainly grace him with a solution. He accepted my advice and went alone. I met him after quite a long time and found that now he was neither fat nor thin. I am not sure if the asana alone reduced his fat. Certainly it was the miracle of Baba's Grace along with asanas, that he reduced himself so much and yet retained his physical health and vigour.

CHAPTER SIX

ASTHANAJI

During the rainy season in 1954, I had to go to Bhagalpur to attend a departmental conference. Many other officers of my own rank also attended. When the meeting was over at about five, my boss, Asthanaji asked us to stay for tea. Amongst those present, one remarked that Nagina might not take tea as he is doing some special kind of meditation these days and there is a lot of change in his food habits.

At these remarks, everyone started to look at me and began to ask questions about my sadhana. Everyone had an objection as to why should sadhana have anything to do with one's food habits. Everyone was fond of eating and therefore my answers were not acceptable to them.

Amongst my colleagues, there was one pandit who was an idol worshipper and given to karmakand (ritualistic worship). This panditji was a vegetarian, but he was extremely fond of food, particularly sweet dishes. He used to treat all his subordinates as his religious hosts and would relish with significant joy all kinds of rich sweet preparations at their expense. We used to think that he followed the principle that 'food at others' cost is a real rarity in this world and should be taken repeatedly and abundantly'. Sometimes even while taking his food, he would go the latrine to lighten himself. When the topic of sadhana was being discussed, he jumped into the discussion in the ancient posture of a religious debate and began to sing the praises of idol worship.

I told him that I was not well versed in the scriptures, but as far as common sense prevailed I contradicted this theory by repeating arguments which I picked up from Baba's conversations from time to time. As my approach was logical, all present agreed with it in their heart of hearts; but in order to incite the pandit to further discussion, they outwardly supported the pandit's statements. Panditji was also garrulous mostly to please our boss, Shri Asthanaji. All realised this. Shri Asthanaji also recognised this fact and therefore he told me that I was defeated and thus he pumped up the pandit further. The pandit in his excitement began to criticize yoga sadhana. I therefore thought of silencing him.

I said, ”Panditji, it is but natural that you do not like yoga sadhana as it would mean you being compelled to follow yama and niyama (the ten principles of morality)”. As the reply was sharp he kept quiet.

However, our boss wanted to appease the pandit, therefore he said that he agreed with panditji that one must eat, drink and be merry in this world and also remember God from time to time. He said that he disapproved of total dedication to God.

Almost unwillingly I said, “Sir, after hearing our talk you are thinking in your mind to seek an opportunity to ask me to take you to the person where I learnt my sadhana, but just outwardly you are supporting the pandit's statement”.

Everyone laughed heartily at this remark of mine. All were about to leave now and I also left after this remark. The next day everyone had to come back to the office.

I spent the night with Shri Chandranathji who was responsible for taking me to Baba for initiation. The train next morning was to leave very early and I missed it. After

breakfast, I rang up Shjri Asthanaji and informed him about my missing the train and the consequent inability to reach my office. I requested him either to sanction me a day's leave or to give me some office work for the day, so that I may utilize my time. He told me that it was very good that I could not go as he had some work with me, and asked me to come to the office.

I reached Asthanaji's office at about nine and found that he was waiting for me. After the exchange of greetings, he asked me to be seated and enquired as to how yesterday I could know what was in his mind. I could not catch the point and asked him as to what he was the referring. He then told me that he began to take interest in my arguments when I was discussing with panditji and in actual fact he wanted to ask me where to learn yoga sadhana. I told him that I was no mind reader and I only said spontaneously what came to my mind about him. That day he repeated again and again that he was quite keen to learn yoga sadhana and he was ready to do everything for this. I told him that I was unable to commit anything without Baba's prior permission. He was ready for this.

Jamalpur was on my route to my office and therefore, I finished my office work in the afternoon and came by the evening train to Jamalpur. In the evening I went to Baba's residence for darshan. After Baba's darshan I accompanied Him on His walk. On the way I put in my request regarding giving initiation to my boss.

Baba said, "His time has not yet arrived".

I kept quiet and informed my boss about it. After some days I again met this officer and he again insisted for diiksa. I told him that when I meet Baba next I shall put in another request on his behalf for initiation. I got an opportunity to meet Baba after some days.

Baba smiled and asked, "Are you insisting again and again because he is your boss?"

I replied, "it is not so. Whenever he meets me like one desirous of knowledge he insists on my requesting You that he may get permission. If I do not convey his feelings to You, my mind feels guilty. Hence, whenever he insists, I convey the same to You".

Again when I met my boss he persisted in his request. This time it came to his mind that perhaps I was not putting his request forcefully before Baba. I guessed his feelings, but thought it best to keep quiet.

Thereafter when I got an opportunity to meet Baba, I told Baba for his entertainment, "Baba, I am feeling like Trishanku. When I go to my worldly boss, he sends me here with his request and You escape by saying that his time has not yet come. Thus, I am being sandwiched between the worldly and the spiritual boss".

Baba laughed heartily at this and said, "Are you keen that he should be initiated as he is your boss?"

I said, "No Baba, his behaviour towards me is like that of relation." When I was about to leave, I asked again, "Baba, what reply should I give him?"

Baba was extremely kind and smilingly said, "Give him my postal address and let him find me out." I felt gratified and paid my respects.

As per Baba's instructions I informed my boss by letter about Baba's address.

Some days after receiving my letter, Asthanaji came to Monghyr and called me there for some work. Towards evening the work was finished, but I could not return and there was no steamer service during the night. Seeing an opportunity, I came to Jamalpur for Baba's darshan.

Next morning again there was a call from that office and when I presented myself before him, he seemed ready to go out. When I asked, he told me that he was going to Baba for initiation. He asked me also to accompany him.

I refused and said, “It would not be proper on my part as Baba had instructed me just to give His postal address to you and you should find out his residence yourself. For me to do anything beyond this would be a violation of His instructions, which I am not prepared to do at any price. Baba is all knowing and all pervading. Whatever we do is in full knowledge of Baba.”

I therefore, requested Asthanaji not to make me violate His instructions in anyway.

At this, Asthanaji told me that he would drive the car himself. There would be neither the driver nor the orderly with him. As there are so many cross roads in Monghyr with which he was not familiar, he therefore wanted me to guide his way only until he reached a point outside Monghyr and on the road to Jamalpur, then he would reach the place himself. I agreed to do this much.

He then took the driving seat in his car and I sat beside him. I brought him on the road to Jamalpur, through the crossings and requested him to stop so that I could return. He pointed out that no rickshaw was available there and therefore, how would I walk all the way back. He therefore, suggested that I should go a little further with him until I get a vehicle to return.

I was guessing his intent and told him that, "You want me to go with you up to Jamalpur; alright, but I will not assist you in anyway to Baba's residence. I am turning deaf and dumb for you right from now onwards". I said this and then sat in the car with my face to the back.

My boss laughed at this. When the car reached a crossing near Jamalpur railway station, he looked at me, but I turned my face away. After some time, he stopped, asked a gentleman who was walking on the road about the way to Kashavpur and then moved ahead in his car in that direction. I was looking just opposite to the direction in which Baba's residence was situated, so that he may not see the expressions on my face and guess the location of Baba's residence.

As the car reached some twenty five to thirty yards ahead of Baba's residence, he suddenly stopped the car and told himself in my hearing that it appeared that Baba's residence was somewhere near and we had gone a little ahead. So saying, he got down from the car and asking neighbours, reached Baba's residence.

When, he returned to the car, he told me that the gate of Baba's residence was open and he found Baba seated on a chair. He was very happy after the initiation and when he said that Nagina was in the car, Baba said, "He knows my time and he will come only at that time." All the way he continued to ask so many things about Baba.

On returning to Monghyr, I got busy in government work and in the evening reached Baba's residence for His darshan. I had His darshan, had an opportunity to do my pranam and then accompanied Him on His walk.

When Baba sat down on the grave in the field, I asked him, "Baba, about the gentleman who got initiation this morning, when he was coming to You, he told me that Baba's residence was near about when he reached a little ahead of Your house. He then came to your house by enquiring about it from the neighbours. How did it come into his mind that Your house was near about and he had gone somewhat ahead?"

Baba replied, "When I saw that you were sitting at his side looking in the opposite direction as if you had nothing to do with him, I motivated him to stop the car and come to me." Great is Baba's Grace!

ASTHANAJI RECEIVES BABA'S GRACE

Some two months later, Asthanaji came to Monghyr again and next day called me from Begusarai. When I reached the place of his stay I discovered that he had come along with his entire family but he had not come out of his room since morning. I thought he might be busy with some personal or confidential work, but when I sent word of my arrival, he called me to his room. I was most astounded to see what was happening there. Asthanaji was lying on his bed and tears were flowing incessantly from his eyes. When I enquired about this, he started weeping still more bitterly and asked me to sit down by his side. His wife was also there. She told me that since the morning after his bath he had been like that. He had not even combed his hair after taking bath. And when I looked at him, I found that his hair was dishevelled. His wife appeared worried and he had forbidden anyone from outside be told about his condition.

Now, he asked his wife also to go out of the room for some time. When she had left and we were alone, he told me his story. He said that after taking his bath he had come out of the bathroom and approached the dressing table to do his hair. He stood in front of the mirror, which was big enough to reflect his whole body, and saw that Baba was standing in the mirror. He was standing in front of the mirror, and normally the mirror should have reflected his own image, but instead, he saw Baba there and was extremely surprised at it. He could not rely on his own eyes, and several times rubbed his eyes to see clearly, but he found that Baba was still standing in the mirror. At this, he felt such a pleasant sensation that he lost the consciousness of his body and began to shed tears of joy incessantly.

Hearing him and looking at him, I myself began to feel a sensation of ecstasy and began to wonder at the infinite liila of Baba. How compassionate He is to His devotees. Wherever His devotees may be, Baba is always with them. When Asthanaji took time to come out of the dressing room, his wife came in, and when she saw his condition she was amazed. She questioned him, but got no reply. She therefore became worried.

I enquired whether he was feeling any strain due to the constant weeping. He informed me that along with the flow of tears he was feeling a sweet sensation in his heart and was thus enjoying bliss. But his difficulty was how to show himself to people outside in this condition. Saying this, he again began to weep profusely and his wife came into the room when she heard his weeping. I told her not to worry at all and only advised her to remain indoors to avoid any embarrassment.

To Asthanaji I said, “In the evening when I go for Baba's darshan I shall inform Him about you”.

He objected to this and said, “Please do not tell to Baba about it; lest my bliss will end”. He asked me to stay with him, and so that day I could not go for Baba's darshan in the evening.

I had to stay on in Monghyr and next day again presented myself at Asthanaji's place at about seven in the morning. When I met him I found that he was still not in a normal state. I told him that it would be better if he accompanied me to Begusarai and stayed there for a couple of days and returned here after he became normal. He agreed with my suggestion, and it was decided that his family would go with me to Begusarai. In the afternoon, we took a boat at such a time that we reached Begusarai by evening in view of his condition. He stayed there for three days and when he had become absolutely normal he returned to Bhagalpur.

I finish this story of Baba's liila here and after saluting Him humbly pray that He may grant such ecstasy to every one of his devotees.

CHAPTER SEVEN

MY DEMOTION

My former boss, Ajit Singh, was attempting to get me demoted and himself promoted once more by writing to government officials in Delhi. He was of the firm conviction that his demotion was due to me, although this was far from true. He did not succeed in getting promoted; but he did succeed in getting me demoted. I received information in September 1954 that orders of my demotion had been passed in Delhi although formal orders were yet to be issued.

I have always been attached to the prestige of my status. I therefore felt restless to save my prestige. I was not able to get leave and go to Baba, therefore I wrote a letter about my problems to Baba. I also wrote in the letter that I would prefer death to demotion and was least prepared to face a downfall in my rank.

When Baba received my letter He sent my relative and long-time friend Bindeshwariji, who was also a recent initiate, to find me in Begusarai. At the time however, I was in Khagaria for some work, but Bindeshwariji searched for me and found me there. He delivered Baba's message to me and immediately returned to Jamalpur.

Baba's instructions were, “He was given two mantras. He makes use of one, but not the other at all. He should be told to use the other one also and so the order of demotion will not move further”.

At this I immediately remembered the other mantra and began to follow the instructions in this regard. Meanwhile I also got leave and reached Baba's lotus feet in Jamalpur.

At first Baba scolded me on my writing about my death. “You consider death to be a plaything”. Then He explained how promotion and demotion are part of a service career and one should not be perturbed at these. He also told that attachment to the status of a post is wrong. He advised me that it would be in my interest to accept the demotion that was coming.

I was not at all ready to accept this situation. I enquired also what wrong I had done to deserve this punishment. Baba said 'I know that you have done nothing in this life to suffer a demotion in status. However this is a samskara of your past life and it would be best to suffer it. Even so, I was not ready to accept it.

Baba then began to coax me in the same manner as parents do when a child begins to insist on something and during this process Baba said, "All right Nagina - let this be; that demotion will come when you want it".

I thought over Baba's words for sometime and then it came to my mind that everyone in this world wants to rise. No one ever wants demotion. Baba is leaving me with the option of my own demotion - which is it shall come when I want it and will not come in case I do not want it. Therefore why should I think of demotion at all? I thought that it was a good boon and why should I not accept it.

I told Baba, "I am ready for it".

Baba immediately said, “Let it be so”.

I felt happy and went for a walk with Baba that evening.

Salutations to Baba the Great Protector of Protectors!

MAINJU IS BROUGHT BACK FROM THE DEAD

My residence in Begusarai was in a lane. One had to go about twenty-five yards from the main road, before one reached my second story residence. After about a month, on a holiday, after getting ready, I walked down my stairs and came to the lane and walked a little to go to Baba - when I suddenly heard the cry of a child. When I turned back I saw that my domestic servant was trying to console my little daughter Mainju in his lap. She had started crawling at that time.

I turned back and enquired what had happened, and was told that I had forgotten to close the small gate at the top of the stairs. Mainju had been silently following me on her knees and when she tried to follow me onto the stairs, she toppled and fell down about ten or twelve steps into the lane. Although she was not seriously injured she was shocked by the fall. It took time before she stopped crying and meanwhile I missed the train. The next train left in the afternoon and I took that one to reach Jamalpur.

In the evening when I reached Baba's place, I did my pranam and accompanied Him on His walk. On the way, Baba said, "I expected you here in the morning". I replied "Yes Baba, I started to take the 10 a.m. train, but as my young daughter fell, I missed that train and hence came here by the next train. Baba was somewhat pained to her about the fall of my little daughter and expressed His sympathy by uttering "Ch, ch, ch".

I happened to say, "Baba this girl should have been born in the palace of some king. She is so adamant even at this little age and dislikes any interference in her actions. If somehow by love she is prevented from doing what she likes, her face reddens and she faints." Making myself more explicit I related an incident when she was moving towards a drain on her knees. The servant stopped her and took her on his lap with great affection. At this she became so excited she turned red and fainted. The doctor who saw her also could not help. Now they say that she will be all right automatically when she grows up.

Baba listened to me and said, "They are fools. If this continues for some time she will suffer permanent brain damaged and remain an idiot for the rest of her life".

I prayed to Baba, “If it were a boy he could some how be handled even after becoming brain damaged, but for a girl it will be unmanageable for us”.

Baba said, "Don't worry, give her vyapak shaoca (a hip-bath) regularly. In three days she will be temporarily cured and in thirty days she will be permanently cured”.

Baba was extremely kind and also explained the method of vyapak shaoca. Then He enquired whether any of my children had previously died. I said “No” and He replied “All right”. I returned home happy.

We needed a small tub for the kind of bath that was prescribed. I was in search for one so that she could conveniently be bathed for thirty days, but unfortunately no such thing was available in the local market. In this search one month passed. One day my wife and myself were talking that one month had passed and we had not been able to arrange the tub to give Mainju her baths as per Baba's instructions. I again showed my helplessness about getting a tub and did not know what to do. By Baba's grace

from the day her ailment was mentioned to Baba, she had had no fainting. I told my wife, that Mainju has been alright from the time her trouble was mentioned before Baba. Our duty only is to take things to Baba. He does the rest Himself.

In the meanwhile the arrival of my senior officer further delayed the acquisition of the tub and the bath for the baby. Next day I went to the station to see off my officer. The train was late, therefore by the time I returned from the station. It was nearly noon. I therefore decided to go home, have lunch and return to office. So I came straight home from the station. As I approached my house I saw that many of my junior officers were standing on the balcony of my house. I was wondering why they were there. They saw me approaching from the lane. One of them rushed to me and informed me that Mainju was dead.

I scolded him for this and remembered that Baba had said only a few days back that I was not destined to suffer the loss of any of my children. How could this then happen? Thinking on these lines and remembering Baba, I rushed towards my house. Everyone including the doctor was in the sitting room. As soon as I stepped into the sitting room I enquired where was Mainju. The doctor and the assembled people pointed to the dining table, where Mainju was lying with her face covered, as she had been declared dead by the doctors. I reached the table and to everyones surprise, Mainju uncovered her face herself and leaped towards me calling me “Baba” in Bengali.

Remembering Baba all the time I took her in my lap. She was about one at that time. The doctors were totally amazed. They immediately jotted down a prescription and sent one of my office men to purchase the medicines. Meanwhile, my domestic assistant informed me that my wife was lying unconscious in another room, from the shock. I took Mainju in my lap and went near my wife and brought her to senses by sprinkling some water on her face. As soon as she revived she lifted Mainju up in her arms.

I bade farewell to the doctors after paying their fees. Everyone present there was happily surprised by seeing that a child declared dead by two doctors was up and healthy again and all began to praise the grace of Baba. I was feeling extremely happy remembering the death destroying Grace of Baba in my mind. I was numb with overpowering feelings of devotion for Baba.

I thought, "How kind Baba is. He removes the troubles of his devotees, before they strike them”. I had no words to express Baba's grace. I surrendered myself completely in words, thoughts and deeds to Baba and prayed that I might sing His praise all my life. I hope Baba will grant me this.

After the commotion had setteld, we had out lunch. I told my wife that Baba has only given a warning to us, but if we don't apply the treatment shown by Him, there would certainly be a chance for calamity in future. While thus talking we saw the maid taking the cleaned utensils inside the house. Amongst them was one utensil of brass which had no handle and was like a tub. I suggested that Mainju could sit in this and be bathed. If the edge will pain her outstretched legs we will put a towel on the edge to protect her. My wife agreed with my suggestion. From that day on we bathed Mainju as per Baba's instructions, in that utensil. We did not use the doctor's medicines. By Baba's Grace Mainju never got that kind of fit against after this.

After this incident, my wife also insisted on being initiated. How can I bring within the fold of language the description of his compassion? Hie whose description the Vedas failed to achieve and finally came to the statements of 'Not this, not this!’ I can only silently say that Baba is extremely compassionate and He showers His

blessings equally on His disciples as well as those who are not. He is ever ready to take them under His shelter.

When I visited Baba's place next, I requested for my wife's initiation and Baba was kind enough to agree. When I was walking with Baba I asked that this sadhana is so good, why should it be given on the basis of pick and choose. Kindly make it available to all.

MY WIFE TAKES INITIATION FROM BABA

Baba said, ”Diiksa (initiation) and sadhana are given only after seeing the samskaras (karma) of the individual, but as you are insistent, let me know the names and addresses of those who are the seekers of Eternal Knowledge. I shall permit them on the basis of samskaras”.

Really, after seeing the change in me which came after the initiation, a large number of people were thinking of taking initiation. Some of them were officers in my department and some were mere acquaintances.

When I was asking for permission to go and asked whether I could bring my wife for initiation next Sunday, Baba said, "Yes you may, but do not bring any small child with her."

I said, ”My youngest child could not be left at home”.

Baba replied, "The kundalinii of children below five is in a fluid state and it gets aggravated by my contact and causes them pain”.

Therefore, when we came next time the young girl was with us but we tried to lull her to sleep before going to Baba and by Baba's Grace she did go to sleep. After this, we handed her over to Bindeshwariji and I took my wife to Baba for initiation. Only when we returned after my wife's initiation did my daughter wake up. It was His Grace that until we returned she remained asleep. This was the same girl who was declared dead some days ago by the doctors.

This time I also brought a list of those who were desirous of taking initiation and I submitted that list to Baba. Baba thought for a moment and allowed some of them and some names of the list were not allowed. Along with this for each person the date and time of initiation was also fixed. I informed the people about the date and time and gave their addresses to Bindeshwariji, who took them to Baba's lotus feet at the appointed time. I had already requested Bindeshwariji to take these persons to Baba and he agreed readily.

This process of submitting lists continued up to December 1954. Personal contact was the only medium for spreading the mission and Baba’s ideals. Any reference to guru was forbidden.

Baba said, “The motivation inculcated by reference to the guru will not be permanent. Guru will not live forever, and when the physical form will be no more, your efforts will come to a halt. Therefore, always propagate the ideal".

Following His instructions we were always talking about the ideals and spreading it through personal contact. Up to that time Ananda Marga had not come into existence - nor was there any book containing a philosophy or code of conduct. Whatever we heard from Baba was our philosophy and code of conduct, and we were taking only its help for our propagation of the philosophy and practice Baba had given.

CHAPTER EIGHT

Salutations to Baba who is Purusottama

THE MEETING WITH DATTAJI

It was at this time that something memorable and inspiring happened. It will be appropriate to mention it here.

One of my subordinates was a Muslim officer. In October 1954 he me to me and said, “Tomorrow is a holiday. I would like to request for your car and driver to bring my pir (Muslim holy man) from the station”.

I wanted more information about his pir. He informed me that the pir would be coming from Muzaffarpur and he is known amongst people as Datta Rajendra Shah. He told me that Datta had been one of the famous advocates of Monghyr.

One day while he was arguing a case in the court, he declared that the call from the Almighty had come and he was giving up his profession and going. Thus he left the court in the midst of the arguments. He distributed his gown, expensive clothes and money on the way, purchased a dhoti of fine muslin and a blanket from a shop and went to the Muzaffarpur to his guru, where he started living. He broke off all his relations with his family and friends in order to live in complete seclusion.

As I also belonged to Muzaffarpur District, I had heard about him but had not seen him. My talk with my subordinate officer aroused my curiosity and I said, “I shall myself come with my car and bring him”.

Next day I went to Barauni and found that a large number of people had gathered there. They had all come to welcome the saint. I also met amongst them one of my old college mates who was SDO Monghyr at that time. When his train whistled in, my friend pointed to a first class compartment and told that the the saint was in there. The platform was crowded with people who had come to welcome him. I stood on one side of the platform. When the crowd dispersed, my subordinate officer called me inside the compartment and introduced me to his Guru. I saw him in a while muslin dhoti, half of which he had wrapped around his waist and the other half was covering his upper body. There was a black blanket and a stick on one side of him. There was also bottle of wine and a glass nearby which his followers were taking care of. Despite this evidence of his drinking alcohol, there was a spiritual glow on his face. I touched his feet.

People helped him to get down from the train, and he came and sat in the car, I brought him from there to Begusarai and when I was about to return home, he said, “Are you going?” I told him that I was going to, take my bath and do my sadhana. He asked me to return after I finished my work.

That evening in my meditation I had some experience of Islamic nature. When I went to meet him in the evening, I took my seat in the second row, just in front of him. Those in charge of arrangements were insisting on my taking a seat in the front row; but I did not agree, as I was not familiar with the ways and discipline of that gathering.

There was a group of musicians to his right that was singing 'qawali' (Islamic devotional music). From time to time his men were handing him cups full of wine. Although in the second row, I was quite close to him, yet there was no smell of liquor.

After some time Datta began to sway forwards and backwards in his seat. When he swayed forwards he came very close to me.

While swaying like this, he once came close to me and said, “Nagina, guru alone takes one to God”.

After some time in another similar swing he said, “Ho! Guru is God Himself”. That evening he did not tell me anything else, but again and again my hair was standing on end.

Next day I went to him again during the noontime. The room was full of people and there was a big crowd in front of the door also. Even so I stood near the door. He looked at me and asked when I had come. I replied that I had just arrived. He called me in and asked me to be seated.

Meanwhile his food arrived. He took his meal and afterwards betel-nut was served on a plate. He ate one betel and was handing one to each person as his 'prasad'. I decided in my mind that I wouldn’t accept the betel. I wished that he might not give me one. Ultimately it happened as I desired. He gave one betel each to everyone except me. I was feeling attracted towards him.

I was a new recruit in the field of sadhana, even so, mentally I placed Baba in Dattaji's figure.

As I did this Dattaji laughed aloud and looked at me and said; "Nagina you are wondering as to what I am?” He called me near and said in Arabic, “ba isma ba mosamba".

I did not follow the meaning of these words to I began to look at his face. A gentleman was asked to explain the meaning to me. He told me that the meaning of this expression is that ‘qualities follow the name’. I was silent.

During that visit he did many miraculous things for several people, such as curing the daughter-in-law of a devotee by sending her a glass of water from which he had drunk. He also revived the fevered, uinconscious daughter of a destitute follower by anointing her teeth with his own saliva.Then he departed.

He was to go next day by the morning train and I had to take him to the station. When I reached the station with him the train was late. He squatted on the floor of the platform. Many people had come to see him off. People surrounded him and there also he gave many miscellaneous blessings to his followers. When the train arrived he called me and asked me why I had not requested for anything from him while others had done so.

DATTAJI’S PROPHECY

I said, “You know best. I do not know what to ask for”.

He immediately said, “On the seventeenth day from today I shall send you the Mukhtare Ahamad”. I did not understand this Urdu expression.

Meanwhile everybody got busy in making arrangements for his sitting in the train. When the train steamed off some people came and embraced me. I did not know understand the significance and asked one gentleman, “Why are people embracing me?”

He said, "Did you not follow, what Dattaji has said to you? Dattaji has said that on the seventeenth day from today he will send to you the representative of God. This is a great thing. Be careful on the seventeenth day, lest it may happen that He might come and go away and only thereafter you will understand that it was He. That kind of mistake will be great".

On the seventeenth day after bidding farewell to Dattaji, I suddenly received a letter from Shri Manan Prasadji, the deputy superintendent at Monghyr and also a disciple of Baba, summoning me to meet with Asthanaji at once in Monghyr. I lost no time in complying and by late afternoon was in Monghyr. That evening, having finished the work, I went to Jamalpur, which was not too far away, and reached Baba's residence in time to accompany Him on His field walk.

As we approached the tiger's grave, I told Baba everything about my experiences with Dattaji, concluding with the question, "what did he mean when he said, 'On the seventeenth day I will send you the Mukhtare Ahamad'?"

Baba listened to everything and said, "You will automatically understand all this after some time".

That entire day I did not meet anyone in Muslim dress or anyone who had an Islamic appearance. I went home to Begusarai.

A week later, official business took me to Muzzafarpur. I went to see Dattaji and told him, "I did not meet the Mukhtare Ahamad on the seventeenth day, although you said I would".

Dattaji looked at me . "Did you meet your guru on that day?"

"Yes"

A long silence ensued as if Dattaji were searching for the proper words. At last he asked, "What have you understood of your guru? Is he just an ordinary guru? He is some phenomenon totally different. He is much more powerful than any of the saints who have reached perfection in the past".

At last I realised that I had indeed met the Mukhtare Ahamad on the seventeenth day, although, just as I had been warned, I had failed to recognise Him !

Later I also came to understand what it meant for Dattaji to 'send' the Mukhtare Ahamad. It did not mean that Dattaji had the power of command over the Mukhtare Ahamad, or that Baba was subordinate to him. Rather, the laws of the mystic world would bind Baba, as a higher authority, to grant the wishes of those who have attained a very high degree of spiritual development. Regardless of whether they were Margiis or other disciples of Baba, even regardless of whether He approved of their requests He would comply with them, although He may subsequently scold or punish them for inappropriate requests. And so it had been He who had, on the seventeenth day, fulfilled Dattaji's prophecy.

CHAPTER NINE

Salutation to Baba the Eternal and Everlasting!

HOW BABA GUIDES FROM AFAR

In the winter of 1954 I began to have difficulty whenever I would sit in sadhana. I felt a block when I reached a certain point in my meditation. This continued for many days. Although the stage I had reached was enjoyable, I was dissatisfied as my progress now felt blocked. There was no opportunity to take leave from my office so that I could see Baba and ask Him about it.

In the meantime, I continued my meditation and in some frustration and pain I sat for sadhana as usual. One evening, when I reached the very same stage during my meditation, I felt that someone moved my mind ahead with a small sweet push and my mental state became very pleasant. Now the blockage was removed, I became more deeply engrossed in meditation.

After some days, I got leave and went for Baba's darshan. At His residence, I sat near Baba after doing pranam.

Baba said, "What was the need to come now? Your work is already done." I did not follow.

Baba again said "Now your meditation is good, isn't it?"

I replied in the affirmative and then realised why Baba said that now there was no need for me to come here.

I asked Baba, “Is it possible that You can know the needs of Your disciples whilst sitting here and can fulfil them from here?”

Baba smiled a little at the naiveté of my question and said, "You are in government service and it may be that the government will send you to America or England. Do you think that you will not get my guidance there when you need it? America and England are not like Begusarai that you can rush to me and ask me any question you may have!”

I asked, “Baba what would happen in that situation?”

Baba said, "All guidance will be available."

And after that Baba began to explain the whole theory to me scientifically. For a beginner like myself in the world of sadhana, these things seemed amazing. But when I saw these things happening to me, wonder was converted into belief. It was the great grace of Baba that He was strengthening my faith. To remove my doubts Baba gave me the experience of His omniscience again and again. How kind and compassionate He is!

THE LIBERATION OF ‘VAJRA BHAIRAV’

One evening Baba was sitting on the tiger’s grave with a young brother disciple and myself.

Baba commented, “Formerly when the number of devotees was less when I was alone on this grave in the evenings, I used to expand my mind to see who is doing what. But I am no more alone now and therefore do not do that anymore.

One evening while my mind expanded I saw a person standing in western dress before me. When I asked about his identity, he said his name was Shyam Charan Lahiri, (the revered guru of Yogananda Paramahansa’s guru Shri Yukteshwar, otherwise known as Lahiri Mahashaya), and that he belonged to Nadia District[1] in Bengal. Very humbly he pressed me for his final liberation (moksa).

I told him, ‘It is not possible to get enlightenment without doing sadhana and sadhana is not possible without having a human body’. Even then he continued to supplicate and press me for his salvation.”

Puzzled, I asked Baba, “Just now You told me that he was a person from Bengal and in western dress, then how does the question of having a human body arise? He was very much in human form when he was talking to You!”

Baba explained, “He was a bodiless soul. He died long ago. When I expanded my mind, that bodiless soul took the support of my ectoplasm (citta) and stood up before me. The clothes were those he had worn during his life[2]. Taking the support of my ectoplasm he came in that very dress before me.

Even though I explained to him again and again that unless he had a human body it would be very difficult to give him the help he wanted, he continued to press me most humbly and earnestly. Seeing his sincerity I took pity on him. I gave him a place for sadhana beside the tree that stands near this grave.” Baba indicated the banyan tree[3] that stands no more than five yards west of the Englishman’s grave and thirty-five yards from the tiger’s grave. The young disciple brother and I both looked at it in awe as if we had not seen it before.

“Since then, whenever I am alone on this grave, I give the support of my citta dhatu and bring him in human form. He sits there in front of me and I guide him in sadhana. His sadhana has progessed very rapidly.

Baba then told us the entire story of Shyam Charan Lahiri’s initiation near Ranikhet in the forest of the Himalayas. The same story, with some variations, is told by Swami Yogananda in his ‘Autobiography of a Yogi’, and by Swai Satyeshvarananda in his ‘ Lahiri Mahasay, the Father of Kriya Yoga’. After hearing this story from Baba, I obtained a copy of Yogananda’s autobiography and read it.

Baba continued, “I have named him Vajra Bhairav. His body is very frightening to look at, but he is actually very kind and compassionate. He loves his brother disciples very much. Nagina someday I shall introduce Vajra Bhairav to you”.

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[1] Naginada has on different occasions mentioned different places as that given by Shyam Charan Lahiri as his home district. As it seems that his memory had perhaps faltered on this point, the correct place has been given here. Ed.

[2] Again, an amendment has been made here. Naginada had originally mentioned Baba as saying that the clothes were those in which Shyam Charan Lahiri had died, which is unlikely, though as a government servant, he did indeed wear western dress during his entire working life. Ed.

[3] Naginada had also recollected Baba saying the nearby mango-tree was the site of Vajra Bhairav’s sadhana. Ed.

By then my young brother disciple who was also with me could not curb his curiosity and began to insist that he would also like to meet Vajra Bhairav and then Baba stopped speaking. After sometime he started another subject.

After many days, I asked Baba about Vajra Bhairav.

“His sadhana is complete” answered Baba, “and he has merged with the Supreme.”

Vajra Bhairav had left the world of form and gone on to absolute formlessness. There would never be a chance to meet him.

It has been my experience from the beginning, that when Baba is speaking about some subject the best thing is to go on listening silently. Baba then covers all aspects Himself and if necessary gives demonstrations also. But a show of untimely or unwanted curiosity can interrupt the flow and things are spoiled, as happened this time.

From time to time, Baba says things that mean one thing to us at the time, but we only understand it deeper significance much later. Really speaking Baba always speaks in the form of sutras or highly concise language, and we must ponder the hidden meanings.

THE ‘OUTSIDE’ DISCIPLES

Sometimes whilst on field walk with Baba we used to hear and see some very interesting things. I sometimes saw a man with a shawl wrapped around his body and arms awaiting Baba in the darkness of the bushes. Another strange man with a shawl around him, would suddenly do pranam with folded hands to Baba, keeping his back towards us. Baba used to move forward with a minimum acknowledgment to these phenomena. Once I gathered the courage and asked Baba about these people. Baba only replied that I should not inquire about these matters. I was curious, because I had never seen any of His disciples act or behave in this way. Sometimes Baba used to send me back once we had reached the field, saying that some people from "outside" had an appointment with Him.

Once I went all the way to the field and asked Baba, "Baba who are these people that take away our time with You in the field? They rob us of our treasured time."

Baba replied, "These people are coming from very, very far distances. They are greatly disappointed if I don't give them some time. This is why I have to ask you to return."

I asked, "Are they also our disciple brothers?"

Baba replied, "There are many types of people. Some of them are your brother disciples, but they are not in Ananda Marga. I have not permitted them yet. Some of them are not your disciple brothers, but they come once a year with their body for my darshan. Some of them are my disciples from my previous life. Many of them have reached perfection. They see me in their meditation and know that I am here and then come for my darshan."

After we had gone a little way, Baba described an incident about His disciples of His previous life. Baba said, "Once I was passing by the Kali temple in Calcutta. Suddenly I saw two sadhus in front of the temple on the street. One of them was

shouting and gathering people to tell them their fortune. The other sadhu was reading people's palms. I went up to him and asked him if he could read my hand also. He told me that I would have to wait for my turn, as many people were ahead of me. I told him that I had to meet somebody, but firmly told him to wait for me until I returned. He agreed. After sometime, the sadhu who was gathering people whispered something to the other sadhu. Soon both of them collected their things and ran away from there. When I returned they were gone, so I asked by-standers about them. They said that soon after I had departed, those sadhus discussed something with each other, and then appeared very scared and finally ran away."

I asked, "Baba, who were those sadhus?"

He said, "They were my disciples from my previous life. They had reached a very high stage of spirituality. When I forcefully commanded them to wait until I returned, they wondered about me. So they concentrated their minds in meditation to see who I was. Then they realized that I was their previous guru. Just as I demand strict following of the principles of Yama and Niyama from you people, I also demanded it from them. To earn money by reading palms is against Yama and Niyama, so they quickly escaped."

I asked, "If they had reached such a high stage, then why did they do that?"

Baba replied, "They were actually travelling from Assam to Punjab. They did not have sufficient money for the train fare, so they decided to make some money in Calcutta. Although they were not greedy, and wanted to earn just enough for the train fare, their act was against Yama and Niyama, and so they became frightened of me and ran away."

That day Baba continued His mystical Lila even more. He said, "Last time when I sent you back from the field, a siddha (realized soul) had come for my darshan from Barahland. He comes annually for my darshan."

I asked, "Baba, is he my disciple brother?" Baba said, "No."

I asked, "Why does he come for your darshan, if you are not his guru?" Baba replied, "When a siddha, with the power of his meditation, sees that the Taraka Brahma is already present on the planet, he comes for His darshan."

After some days a brother disciple and I were going on a field walk with Baba. We saw a man sitting near the fence of a house on the right-hand side of the intersection near the railway colony quarters.

As we passed by, he stood up, stretched himself and rather loudly said, "Hari, Hari. My back hurts, having sat here for such a long time."

Hearing "Hari, Hari", Baba started and looked at him, but then kept on walking normally.

Suddenly I thought, "Oh gosh, I hope Baba won't send me back today also!"

Immediately Baba started laughing and said, "Nagina, how will you feel if I send you back from the field today?"

I said, "No Baba, I won't go back today. So many times we reach the field and You send me back. I do not want to go back today."

Now Baba told the other disciple to stay ten steps behind us and said to me, "That gentleman did pranam to me in a coded manner by using my iista mantra. He is a siddha, and has come, walking all the way from Barahland, just to meet me. If I do not give him some time, he will be very unhappy. You go back now."

That man's clothing was quite filthy and repulsive, like the clothes of a madman. He had put on an undershirt and a plaid shorts. Greatly disappointed, I started back with my brother disciple. Before we reached the intersection, I told that brother disciple that we would find that man near the intersection. There were two roads from the intersection, I took the left and the disciple brother took the road on the right. We hurried a lot but failed to find him. We could not understand how he could have eluded us, even though we searched both the roads.

The next day Baba quenched my curiosity somewhat. He said, "Nagina, that gentleman wishes to give up his body now. He had come just to ask my permission for that, and I have given it to him."

I asked, "If you are not his guru, then why did he come to You for the permission to give up his body?"

Baba said, "There is a proper discipline to be followed in the spiritual world also, and that is why he came to me. His guru has already given up his body, and in his absence, he came to me. I first told him to keep his body for some time to serve humanity. But he insisted on giving up his body, so I finally gave him permission."

It was incredible! Countless great and realized souls and siddhas used to come to Him, in so many disguises for His grace, consultation, darshan or permission for something that only they knew! We simply witnessed these unusual phenomena! My faith and devotion for Baba increased a lot, after hearing these stories from Baba.

BABA'S PREVIOUS DISCIPLES

One afternoon of a public holiday I went to Baba's residence in Keshavapur. I found two sadhus in loincloths with matted hair and sandal paste marks on their bodies were sleeping on the open ground in front of the house adjoining Baba's residence.

At this sight it occurred to me that if these fellows were to have lain in this attitude of surrender before Baba's residence, their purpose in life would perhaps have been fulfilled, but I could not see any reason for their lying outside a neighbouring residence. Then the idea came to my mind that after all every thing depends on Baba's will. Maybe Baba has desired that they should rest in front of the neighbouring house so that the visitors to his house are not disturbed. Then I thought that some of Baba's disciples of his previous life have appeared as sadhus such as these. Are these two of them also?

While I was pondering these questions, Baba's gate was opened, and after doing my pranam, I sat in His sitting-room for His pravarchan. When I left, the two sadhus were still lying there but had gone when I returned in the evening as uisual.

Now my curiosity about them was awakened. I accompanied Baba on His walk and enquired about those two mendicants from Him but Baba remained silent. This was the first time that Baba did not reply to my query. But even his silence was for my welfare, which I did not immediately realise.

After walking a little further Baba started talking on various subjects, and during this discussion, Baba said, "Each and every sadhaka of Ananda Marga is like a flame

of fire. If someone attempts to touch it with malicious intent, they are bound to get burnt. I cannot tolerate anyone harming my disciples, and I cannot remain a silent spectator if this happens. Nagina, I have struggled and in every walk of life struggle is a must. Peace is the result of this fight. Peace cannot be attained by crying, 'Peace! Peace!'"

That day in the field, Baba continued to talk about life and struggle. He said, "People must struggle to maintain their existence. This struggle is both internal as well as external."

As I prepared for bed on returning from the field that day, I again remembered those two sadhus and began to think of them. Then I recollected that Baba had instructed His disciples of His previous life to remain undiscovered, so for this reason they would have been unable to tell me who they really were. This was the reason Baba also chose to keep quiet when I asked about them. All such disciples of Baba who have reached the end of their sadhana come once a year to have His darshan in body.

When I thought of these things, I felt sad thinking that I had not met them and talked with them as my own brothers. Baba's silence was proper in every way - it was useless to regret it now. But I consoled myself with the thought that Baba must have wanted this to happen in this manner. Still the thought that I should have met them continues to haunt my mind. An opportunity like this did not come again in my life.

THE LADY IN WHITE

In October 1954, I had a peculiar experience during sadhana. Whenever I practiced dhyana, I would see the image of a lady clad in white emanating strong spiritual vibrations. This continued for many days. After some days I got an opportunity to go with Baba for His field walk, and I mentioned this experience.

Baba stopped walking and said, "You have been taught to meditate on the guru and not on the consort of the guru", and then He was silent.

Astonished, I asked Baba whether He had got married, as He was making this reference to the wife of the Guru?

Baba said, "There is a lady who has taken the vow that she will only marry me or she will not marry at all. That girl is a good aspirant and has reached the stage of nirvikalpa (unqualified) samadhi. She appears in the meditation of those disciples whose practice is good".

I enquired whether she was also a sister disciple, and Baba said she was not. After mentioning this phenomena to Baba, I never saw that holy white clad lady again during my meditation.

Baba was always encouraging virtuous family life emphasising its importance and superiority. We disciples would sometimes discuss amongst ourselves that Baba is leading a single life Himself and encouraging others to become householders. I used to say, "Baba will get married and lead a family life", but others considered this impossible. However in due course Baba did indeed get married.

Salutations to Baba who is Tenderer than Tenderness itself

THE POWER OF IISTA MANTRA

Baba gave us some realisation about the power of the practice of iista mantra sometime toward the end of the winter of 1953.

"One who is established in the practice of iista mantra will not be subject to accidental death. He will die when he desires”

Baba had said this about the efficacy of iista mantra and He was kind enough to make us realise its truth during the summer of 1955 in Jamalpur where I witnessed the following incident.

One of my departmental colleagues was an Inspector at Monghyr. His wife had a serious miscarriage and was admitted in the district hospital there. Her condition deteriorated and became so serious that the doctors lost all hope. Both she and her husband had been initiated by Baba himself.

My colleague came to me in feeling utterly desperate and told me about this wife's condition and the opinion of the doctors. He had left her to the care of doctors in the hospital and come to Jamalpur to ask me to request and press Baba to save his wife. Seeing him so grief-stricken and at his wit’s end, I went to Baba and told Him about the situation.

Baba said in a somewhat an irritated tone, "He will not do sadhana, and when he finds himself in a desperate situation, he approaches me."

I said, "Baba, where else can he go?" Baba remained silent.

I again requested Baba, “Do something to enable her to get better this time. In future let them reap the fruits of their actions." Baba still remained silent.

I could see my colleague's sad face in my mind and so I repeatedly asked Baba to be pleased and specially grace the lady who was on her deathbed.

At last Baba graciously replied, “Tell him to go to the hospital immediately and whisper to his wife that she should continue the repetition of iista mantra no matter how ill she becomes. In her condition the japa (repetition) of iista mantra alone can save her. The doctors’ treatment should continue and at the same time, she should also go on repeating her iista mantra. This will cure her."

I bowed my head at Baba’s feet and returned to tell my colleague about the directions, indications and blessings of Baba. He rushed back to the hospital and did as was directed by Baba. After three days his wife recovered and he met me again and said, “All the doctors wondered how my wife recovered. The doctors were of the opinion that but for the special grace of the Almighty, it was impossible to save my wife from certain death”.

Baba's 'Ananda Lilla' (blissful play of life), is beyond the reach of human mind. When and where He will make us realise the truth of his instructions and teaching we can not imagine, He alone knows. By the grace of Baba, this experience strengthened my faith immensely in the practice of iista mantra.

THE PRACTICE OF MANTRA

In my early days as a disciple, I often felt unsure of myself because of my inexperience and sometimes doubted my judgement about how to do the practices correctly.

In April of 1954, I was bothered by a somewhat embarrassing question. Before and while going to the toilet, I did not use or practice either guru mantra or iista mantra. There was the feeling in my mind as to how I could invoke guru mantra or repeat iista mantra for such a dirty place and occasion while I was in the toilet.

One day, without my ever having mentioned my dilemma, Baba enquired, “Why don't you take guru mantra before going to the toilet and iista mantra while you are in the toilet? “

I already had negative ideas on the subject, so I said, “Baba, these mantras are such pure and high and great thing, how can I use them in that dirty place?”

I said this so spontaneously and simply that Baba’s mood became light, He gave me a smile and said, “Nagina, this is an expression of the feeling of hatred. Hatred is a bondage. This has also to be overcome, and how can you overcome it without the help of guru mantra and iista mantra? Wherever there is pressure of such feelings like hatred etc. there the use of guru mantra is all the more necessary. When the whole of this creation is in Parama Purusa how you will hate this thing or that?”

These words of Baba opened up my inner eyes, and since then I started using guru mantra and iista mantra on these occasions also.

DO PRANAM WITHOUT DESIRE

One day, I was sitting at Baba’s feet with a few other brother disciples and Baba said, “A disciple should always bow to the guru with a vacant mind. The guru knows everything about who requires what and when."

I had in fact been doing my sastaunga pranam at Baba's lotus feet with a vacant mind, and that this was correct was confirmed by Baba that day. Even so I began to think whether Baba had been directing this admonition specifically towards me and whether there was some trace of a desire in my mind at the time of doing pranam. But I could not recall anything.

Later on I came to know that Shri Lalanji had a special desire and prayed in his mind for the fulfillment of that desire as he did sastaunga pranam. However, since the time I heard these words from Baba, my mind automatically feels completely empty and surrendered when doing pranam to Him.

Salutations to Baba who is the Great Lord of all the Lords!

KUMUD GETS AN EXTENSION OF LIFE

On the evening of the first Saturday of November 1954, I went to Jamalpur for Baba’s darshan. After darshan and doing my sastaunga pranam Baba blessed me and I accompanied Him on His walk.

I stayed that night at Bindeshwariji's place and in the morning at about 9 o'clock we were relaxing in the courtyard. We looked up and to our astonishment saw Baba entering the compound. Our surprise and happiness knew no bounds, and as Baba came a few steps inside, I rushed barefoot and did my pranam by touching His feet. I had hardly got up when Bindeshwariji also came running and bowed and touched His feet.

Observing us, Kumud, Bindeshwariji's eldest daughter ran to Baba and placed her head on His feet. At that time she was about eight but she had not been initiated.

We asked Baba to please bless the house by coming into the sitting room for some time. But Baba stood outside and replied, "No, I was coming in this direction and thought that I should tell you that I will not be able to come to the railway quarter today. You can meet me at my house at about four in the afternoon. I also wanted to see Bindeshwariji's house, so I dropped by".

Bindeshwariji again requested Baba to kindly enter and bless his house, but Baba replied, "Some other day" and began to leave.

We went up to the road to see Baba off and Baba was kind enough to inquire about the little girl who had also done her pranam along with us. I told Him that she was Bindeshwariji's eldest daughter. Baba told Bindeshwariji to get her initiated quickly as the girl had a short life. We again touched Baba's feet and He blessed us and left for His home.

In the afternoon, my mentor Shrii Chandranathji and two other senior brother disciples came there. We exchanged greetings and I enquired about their welfare. Shrii Chandranathji said, "These people want to ask you something. Kindly answer them. They have brought me along as they do not know you well".

I said, "I do not think that I know anything of value to them, But as it is your request, I shall endeavour to reply their questions to the best of my ability.

They asked, "What is your mode of propagation of the ideal that so many people are inspired to take initiation? You come once a week and hand over a list to Baba and His mornings and evenings are completely booked for the next week. We also try, but none gets ready and even if someone gets ready, Baba says, 'There is no time. Nagina has got the whole week booked already'. This has been happening for many weeks. As a result, one or two whom we prepare for initiation lose interest due to delay in fixing their time".

What could I reply to such questions as these? I said, "Only Chandranathji can reply satisfactorily to these questions. I put Baba's ideals before people in the same way he brought me to Baba's shelter. I always remember Baba while speaking about His ideals. Those who like these ideals insist on taking initiation and I put their names before Baba. I follow Baba's instructions and never say anything about Him directly - and as far as I understand Baba himself spreads His ideals, we are only His mediums."

They then enquired from Chandranathji about how to convince others. Chandranathji passed the ball back to me and said, "In the true sense, he (meaning myself) also is my means of propagation of the ideal. Now he is crediting me for his efforts, but still he is doing most of the work".

This was a kind gesture of Chandranathji and these senior brothers, that they came to ask me about my mode of pracar. Really speaking, I was always eager to learn it from them. I was always the least disciplined, worthless disciple. I was like a

mischievous student who always prefers to sit on the last seat of the last row in the class ! Chandranathji always encouraged me by bringing me to the front.

At four in the afternoon we went to Baba's house and had His darshan and did pranam to Him. He talked to us for some time and then said to me "If you are not returning to Begusarai, you can accompany me for field walk in the evening". I felt very happy to think that I again had an opportunity to spend some more time with Baba.

When we returned from seeing Baba I saw that Bindeshwariji was a little worried. I enquiried and he said that he was thinking about his daughter, Kumud, because in the morning Baba had talked about her short life. I consoled him, "When we go to see Baba today we shall raise this topic. You get an appointment with Baba for her initiation. When Baba has been kind enough to warn you, He will surely also suggest some remedy".

Then I told Bindeshwariji how Baba had saved my daughter from the jaws of death, and said, "Then why worry for her?"

At the usual time in the evening we again went to Baba's residence and had His darshan and did our sastaunga pranam. We then walked towards the field along with Baba. After reaching the field Baba sat on the grave and asked us also to sit there. We sat on both sides of Baba. There, Bindeshwariji requested for the initiation of his daughter Kumud.

Baba said, "I shall spare some time and do it early. Why do you bother?" After this we did not ask any further questions about her.

That evening we sat for about three hours and listened to His teachings. While returning from the field when we came near the Jubilee Well, Baba asked us to return home. Bindeshwariji's residence is very near the Jubilee Well. We again touched His feet and returned to Bindeshwariji's residence. Later on, Baba Himself went and initiated Bindeshwariji's daughter at his residence. That girl is fortunate enough to be still alive and is happy today with her children and family. Great is Baba's mercy and grace, which are not dependent on any cause.

CHAPTER TEN

Salutation to Baba who is The Sustenance for This World As Well as Who Transcends It

THE DEMONSTRATIONS IN THE JAMALPUR ASHRAM

In November 1954, Baba started giving demonstrations about the different stages and utilities of sadhana. For instance the awakening of the kundalinii, its upward surge, the position of various cakras, qualified and unqualified samadhi. The demonstrations would take place in one of the railway colony quarters that Baba later declared an ashram.

THE FIRST SUNDAY

On the first Sunday, 7th November 1954, Baba introduced his disciples to one another for the first time. Unfortunately I could not be present that Sunday, but I later learned that Baba had demonstrated savikalpa and nirvikalpa samadhis using Shri Pranay Kumar Chatterjee as His subject. A fellow disciple told me that Baba would also give similar demonstrations the following Sunday. I therefore decided to go to Baba the following week.

I started from Begusarai in time, yet due to the belated start of the steamer, I reached Monghyr Ghat rather late, and by then it was already evening. I thought that a bus or cycle rickshaw would not be able to take me to Jamalpur in time, and the fear of missing Baba's darshan and the demonstrations that Sunday began to arise in my mind. I remembered Baba and earnestly requested Him mentally that somehow I should be enabled to see the demonstrations that I was so keen to see though time and circumstances were not working favourably. Baba heard my prayer and immediately a taxi came and stopped in front of me.

I asked the taxi driver whether he would go to Jamalpur and he readily agreed. I got in and asked the driver to go fast as I was to reach Jamalpur early. On the way I again asked him to go faster, and he sped up even further.

I did not know the address of the quarter where the gathering was to take place and amongst the thousands of quarters it would be most difficult to locate the correct quarter, and so I was also requesting Baba internally to leave His quarter only after I arrive at His house so that I could accompany Him to the railway quarter where He was to speak.

As I reached Jamalpur station, I got a strange feeling that Baba was leaving His quarter. I began to jump up in the running taxi thinking I was already too late. The taxi driver was amazed to see my anxiety. I thought of running to catch Baba, but it dawned on me that I would not run faster than the taxi, so I requested the driver to drive even faster, quivering with impatience on the edge of my seat as if moving my body a few inches nearer to Baba would make a critical difference.

The driver was amazed at my anxiety and said, “Sir I am already driving at 50 to 60 miles an hour inside the town and you are asking me to go faster! It would be dangerous to do so”.

By now we had reached the road to Baba's house. I was very alert and watching both sides for some brother sadhakas so that I could accompany them. We had driven some distance down the road when I saw Baba walking with a few disciples. I stopped the taxi, paid the driver, got down and touched Baba's feet and did my pranam. I was filled with joy and followed the group.

I knew one of the brother disciples who later said to me, "Baba purposely delayed His departure from His quarter today. He left His residence only when He was certain that you could meet us on the way". I felt that this was the time when I had frantically got up from my seat in the running taxi. I arrived at the quarter along with Baba and He introduced me to all the other disciples gathered there. I was extremely grateful for His grace.

This was my first time to see the demonstrations, which took place every Sunday in November 1954. Baba gave a spectacular demonstration that I will never forget.

Salutation to Baba who is One, Pure and Unmovable

THE SECOND SUNDAY

Baba gave the demonstration that day again making a senior sadhaka, Shri P. K. Chatterjee as the subject. He asked him to sit in the lotus pose and to concentrate his mind on his iista cakra, his point of concentration for meditation. Baba ordered the man's kundalinii, in Bengali language, and I am quoting His very words:-

> "Kulakundalinii, I Yogeshvara Anandamurti order you to leave the muladhara cakra and reach svadhisthana."

As soon as the kundalinii left the muladhara cakra there was a vibration in Shri Chatterjee's body and this vibration increased a lot when the kundalinii crossed the svadhisthana and proceeded towards the manipura cakra.

When the kundalinii reached the manipura cakra, he became peaceful for a very short while and began to lean backwards while still seated in the lotus pose.

As long as the kundalinii did not reach the ajina plexus, such directions to the kundalinii were repeated to move from one lower plexus to the higher one. I saw that at each order the kundalinii would rise immediately.

As I was a novice in the world of mysticism, I could not understand whether the kundalinii was following the orders after they were given or as the thought arose in His mind she would start trembling and move in the direction of the order. It looked as if she was moving by the sheer thought of Baba and was being controlled by His will.

Now Baba ordered the subject's kundalinii to proceed towards the anahata cakra. As the kundalinii left manipura, the subject fell on his back whilst still in the lotus pose. The 'humkara' sound, 'hum, hum' was also emerging from him as a deep sonorous sound.

Then Baba ordered the kundalinii to go to the vishuddha cakra and he became very peaceful as the kundalinii entered the cakra. Now there was neither a vibration in his body nor the sound of 'hum' from his mouth any more. There was a special kind of halo and shine around his face.

Now Baba ordered the kundalinii to reach the ajina cakra and when the kundalinii reached there Baba looked at that sadhaka and told him to enjoy the bliss of that state for some time.

Baba smiled at us and informed us, “This is the much-coveted state of savikalpa samadhi. There is a feeling of intense bliss in this condition and this is also called mukti. By regular practice of sadhana, with diligence and concentration, you too can reach this state”.

During this time, Shri Chaterjee had remained absorbed as if in ecstasy for the entire time. Presently Baba turned His attention to the subject, saying, “You have been very fortunate to enjoy this. Now kundalinii, return to vishuddha cakra”.

At these words Shri Chatterjee began to weep and cry bitterly like a child. Compassionate Baba said, “Very well, very well. Enjoy for some more time”.

Thus said Baba and remained quiet for some time. Then he ordered the kundalinii to leave the ajina cakra and return to muladhara. The kundalinii obeyed Baba’s orders instantly and the subject unwillingly came out of that blissful state and returned to the awareness of the temporal. Laying his face in Baba’s lap he wept bitterly for quite some time and most kind-hearted Baba caressed and patted him, rubbed his back and continued to pacify and soothe him until he became calm and peaceful. Baba also continued to reassure him that he would be given this kind of samadhi again.

Shri Chatterjee was thus doubly blessed! He had first remained in savikalpa samadhi for such a long time and then received the love and caressing from Baba in His lap. Loved and caressed like an infant by Baba while he was lying in Baba’s lap, he also received the assurance of another taste of ananda in the future. It is my prayer that Baba may bless all His disciples in this manner.

When Shri Chatterjee became normal again Baba departed. For some distance we followed Baba and when Baba took a turn to go to his residence, we left for our own destinations.

Later on I asked my senior brother disciples, "Only two Yogeshvaras (masters of yoga) have appeared on the earth so far, one of them was Shiva and the other Krsna. Baba also called himself 'Yogeshvara' while he was ordering kulakundalinii. Is He also the same?” But no one could reply satisfactorily.

Salutation to Baba who is the Death of Death

THE THIRD SUNDAY

The next Sunday, 21st November 1954 I again reached Jamalpur in the hope of seeing more demonstrations.

On this third Sunday, Baba was gracious enough to demonstrate death and revival of life in the body of another senior disciple brother. That day the number of disciples was so great that the room was full to capacity. This was the same room where on the previous Sunday Baba had been kind enough to demonstrate savikalpa samadhi. On this day also all those sadhakas were present who had been there on the previous Sunday. Besides them, some more sadhakas had come to see the demonstration with Baba’s permission. There was a wooden cot in the room on which

Baba was to sit and in front of this there was a narrow passage up to the door. Apart from this, there was no space even to set foot on the floor amongst the spectators, and those seated there were scarcely able to move. Anticipation grew as everyone waited for Baba to arrive.

Hands folded and wearing a smile that was at once gentle, appealing and mischieveous, Baba entered the room. He spoke briefly with a few devotees and then asked Shri Kishto Pal to come forward. The disciple obeyed and sat in front of Baba in the lotus position, with his eyes closed. The onlookers waited expectantly.

Baba spoke in Bengali throughout the demonstration. Speaking in firm and solemn tones, but without undue seremoniousness, Baba uttered a command: “Apana vayu, rise, reach, and overcome saman vayu!”

Baba was commanding the vital air or energy of the subject. At once the subject began gasping for air. He appeared quite uneasy. The onlookers glanced at one another in surprise.

Baba further directed the vital energy of the sadhaka, “Rise and push the prana vayu”.

Now the subject appeared very distressed. In a frenzy he started gasping for breath. His breathing was deep and heavy. A murmur of alarm went through the onlookers, but no-one dared to interfere. Everyone’s attention was riveted on the drama unfolding before us.

Baba raised His voice a degree: “Prana vayu, cross the vyana vayu and strike the udana vayu !”

Crash! The sadhaka fell on his back on the floor. The assembled people gasped and a reflex tremor passed through the crowd. From the throat of the sadhaka emerged a bubbling, gargling sound, and saliva foamed on his lips.

Baba’s voice rose another level: “Prana vayu, enter the udana vayu”.

Soon the bubbling sound stopped. The subject’s neck muscles started to relax and his head fell to the right.

In the horrified silence that followed, Baba spoke calmly, almost conversationally. Addressing a physician disciple who was in the crowd, Baba said, “Doctor, examine this man. Is he clinically dead or alive?”

The doctor came forward and examined the subject thoroughly. He looked up perplexed, and his normally crisp, professional tone faltered slightly as he reported his finding. “Baba, there is no trace of life in any part of him”.

Our eyes fastened on Baba. Was everything under control? Did we hope He might show some concern? But if He did, wouldn’t that mean something had gone wrong? Nothing had gone wrong, everything was as He wished it to be. Only the sadhaka was lying lifeless before us. What were we supposed to think? We trusted Baba – but we wondered.

Baba smiled and said, “No ! He is not dead yet. There is life in him. People in this state are mistakenly pronounced dead and sometimes even cremated”.

Then Baba cast His gaze around the room, taking us all in, and said, “After this demonstration is over, no-one is to tell him that I demonstrated death on him”.

A murmur of confusion arose. Would the subject himself not know what had happened to him? Why would Baba give us such instructions? If the subject was still alive, why would Baba call it death? If the subject were dead, why would Baba caution us not to tell him afterwards – unless He was going to be restored to life?

Fear mingles with amazement as we struggled to comprehend what we were seeing. Looking at the inert body of the subject, we wondered what would happen next. Excitement and suspense mounted as we waited for Baba’s next move. The sadhaka lay still on the floor. Seemingly interminable seconds passed.

Then, above the muttering of voices, Baba spoke once, “Prana vayu, leave the body now!”

A pall of silence fell over the room. The subject’s head, unsupported, lolled sickeningly to the right. In the ghastly stillness, Baba said quietly, “ Now he is truly and completely dead”. Then He rose and left the room.

We followed Him to the next room, and Baba instructed that someone close the door to the room where the dead sadhaka lay.

Though none of us guessed it at the time, the demonstration was a pivotal episode in the playing out of Baba’s liila or plan for that sadhanka.

In the room adjoining the one where lay the lifeless form of Shri Kishto Pal, Baba sat on the floor. He instructed Shri P. K. Chatterjee to massage His hands and fingers. This seemed like and extraordinary request given the time and place. I wondered about the reason for it, for surely Baba must have had some purpose other than relaxation.

For some He chatted with us, and then He lay down on the blanket and asked all of us to massage His hands and feet vigorously. We complied, but I was confused.

“What game is He playing?” I asked myself. “Something unusual must be happening now. Baba was just fine a while ago, during the demonstration. I have never seen Him like this”. My mind was abuzz with questions.

Baba asked Shri Chatterjee, “Does that room have any insects, such as ants?”

“Yes Baba, there are often a lot of large black ants inthere”.

“Make proper arrangements to protect the body from insects. Also, go and examine the head of the body and inform me of its condition”.

When Shri Chatterjee returned, he reported that the head of the body was in the same position as before. Baba closed His eyes for a moment. His body then became entirely still and remained so for half and hour. During all this time, of course, we continued to massage Him.

Then Baba got up and we followed Him to the room where the dead body of the sadhaka lay, a testimony to the tranisory nature of all existence. Baba stood apart from all the rest of us and instructed us not to touch Him until the demonstration was over.

Baba stood near the head of the body. His toe touched the crown of the sadhaka's head, at the site of sahasrara cakra. He spoke to the dead body: "Open your eyes".

The eyes opened. We were thunderstruck

With His foot still touching the subject's head, Baba asked, "Who are you?"

"I am Shyama Charan Lahiri" replied the body.

Startled because we had expected to hear Kishto Pal speak his own name, we felt let down at first. Maybe the demonstration had wiped out his memory we thought. If he had lost his mind, then the demonstration was not going to turn out as we had hoped. Somehow he seemed to think he was one of modern India's greatest yogis who had passed away in 1895. We did not comprehend the subject's confusion about his identity.

"Why are you here?" asked Baba.

"I am the bodiless soul, and You have instructed me to protect this body", came the words from the sadhaka's lips.

Then we understood: the dead body was the medium, and the entity speaking through it was the bodiless soul of Shri Lahiri Mahasaya.

"Very well", said Baba. "Now that you are here, do some work for us".

"I am ready".

Many a time on field walks with Baba I had besieged Him with questions about the world we live in. My curiosity was endless, not only about this earth and its neighbouring planets, but about the wise cosmos. Sometimes Baba replied at length, but other times He cut it short, saying, "I will show you later". Now, it seemed, 'later' had finally come.

"Go to the planet Mars", commanded Baba.

A few seconds elapsed, and the bodiless soul replied,"Yes. I am there".

"Is there any life there?"

"I do not recognise any life here"

"What do you see there?"

"It appears to be marshy land all around. Algae or weedlike growth seem to eb present".

"All right", said Baba. "Now go to the earth's moon".

Shortly the bodiless soul responded, "I am there".

"What do you see there?"

"Vast, dead deserts and mountains".

“Is there any life form?”

“No. There is no oxygen here”.

“Now go inside the land”, directed Baba. “Do you recognise any familiar substances?”

“Yes. There is gold in the soil”.

These exchanges filled us with wonder. At no time since entering the room did Baba break contact between His right toe and the sahasrara cakra of the subject. Soon Baba instructed the bodiless soul to go to the planet Venus.

“Is there any life form on Venus?” asked Baba.

“Yes, but it is very different from ours. They are highly developed spiritually. Their complexion is somewhat reddish. Even the most ordinary life form here is more advanced than the spiritually advanced people of the earth”.

Baba then recalled him back to earth and directed him to a Himalayan cave, where a yogii conversed with Baba through the bodiless soul. Baba also sent him on missions to Washington D.C. and Moscow. For political reasons, it is better that I not disclose details of those journeys, but within days we were to see events in world news that we related directly to this incident.

With that, Baba brought the demonstration to a conclusion.

“Remember”, cautioned Baba, His eyes stern, “No-one is to tell this sadhaka what has happened here”.

Solemnly, our gaze fixed on Him, we acknowledged His instructions with our silence.

The eyes of the dead body closed as Baba gave the bodiless soul of Shyam Charan Lahiri leave to depart. The mouth of the subject was open. The sight of the corpse before us caused us some anxiety. The atmosphere was tense but quiet.

Baba broke the silence with a commanding voice: “Wherever may be the soul and prana vayu of this person in the great Void, let it come down to this earth immediately!”

After a moment, Baba said, “From the earth let it come to India. In India, let it come to Bihar state. From Bihar let it come to Jamalpur town of Monghyr District and then enter the Quarter Number 339EF of the Railway Colony of Rampur”.

As Baba directed the sadhaka’s soul to the very room in which we sat, the suspense was phenomenal. We hardly dared to exhale. Not knowing what might happen next, not wanting to miss a thing, we watched without blinking our eyes.

In the breathless silence, Baba’s voice ordered the soul and prana vayu to enter the dead body of the disciple. Shri Kishto Pal opened his eyes. A cry of amazement and joy broke from the mouths of the onlookers.

In rapid succession, Baba commanded all vayus to enter the body, and He established balance amongst them. Then and only then, did Baba withdraw His toe from touching the sahasrara cakra of the subject.

Baba sat down on the wooden cot and uttered a mantra of some sort in the direction of the subject. The sadhaka sat up. At once our tension fell from us and melted away. The atmosphere lightened, and we all felt excited and happy.

The subject appeared very dull and absent-minded, as if he had just awakened from a long sleep.

“Why do you look so distracted?” asked Baba.

“I feel thick-headed”, answered Kishto Pal, scanning the room with glazed eyes and a bewildered expression. Baba had eradicated his memory of having gone through the death process, and he had no idea of what he had just experienced.

“It’s all right”, Baba assured him. “Do not take any solid food tonight. Just have a glass of hot milk before going to bed. You will feel better by morning”.

At the end of this demonstration, two questions plagued my mind. First, why was this particular person chosen for the demonstration? Second, what happened to Baba when He left the dead body and went into the adjoining room, and why did He ask us all to massage Him vigorously?

The demonstration was over, and the crown dispersed. When Baba got up and left for His home, some of us followed Him. On the way, one of the disciples told me that he knew the sadhaka who had been the subject of the demonstration. He said, “This morning when I went to Baba’s house, Shri Kishto Pal was already there. Baba was very angry with him, and He severely scolded and punished him in front of me. Then Baba told him to leave and to come to the demonstration in the evening”.

Animated by curiosity, I encouraged him to continue. He knew something that might reveal the answer to my first question.

“When he left Baba’s house, Baba told me, ‘I had forbidden him to marry, but he got married anyway. He has a very short life, and that is why I told him not to marry. He did not listen to me and has now created problems for himself and his family’. Then I knew why Baba was angry with him”.

What did this tell me? I thought a moment – and there it was ! In the course of the demonstration, Baba had subjected this disciple to death in a controlled environment a the right moment in time. Thus had Baba had fulfilled his samskara of death, and gave him new life again for his won sake and that of his family. To facilitate in this discharge of his samskaras, Baba had also given him severe punishment that same morning. Further evidence that the subject for this demonstration was specifically chosen was the fact that he was not a resident of Jamalpur. Baba had called him all the way from Calcutta to give him new life.

The following day I went to Baba’s house. I did my sastaunga pranam and respectfully stated that I had some questions about the demonstration.

Baba said,”I will not answer any questions about the demonstration”.

“Fine”, I said, “But I have a question about You, not the demonstration”.

Baba chuckled. “All right. I will allow that”.

“What happened to You after You left the dead body of the subject and went to

the next room? Why were You so quiet when You lay down and why did You ask us to massage You vigorously?"

Smiling, Baba asked, "Have you never seen me like that?"

"No", I replied.

"My mind was withdrawing into the state of nirvikalpa samadhi". He explained. "If I allowed that to happen, it might have taken me a few hours to come back to the normal conscious state, and there was a possibility of the decomposition of the subject's dead body. Your vigorous massage disturbed me enough so that I did not enter nirvikalpa samadhi".

After these demonstrations when I next went for Baba's darshan, Baba said in somewhat a serious mood, "You had a strong desire to see these demonstrations. I have therefore shown them. In future if you would like to see I would only show one demonstration: when I would say, 'the earth exists', the earth will remain, and when I would say, 'the earth does not exist' neither the earth would be there nor you nor I will remain".

I said, "Baba it does not matter whether I remain or not, but Your existence on the earth is so much necessary. The whole creation will be blessed by Your presence".

Baba again said, "Your curiosity and eagerness had increased so much that these demonstrations had to be shown. People take them to be miracles; which is not good".

It is so true. I had been in the habit of questioning Baba on such matters all the time. By this I understood that Baba meant that I should no longer continue with such questions. I, therefore, never asked such questions again.

THE FOURTH SUNDAY

It had been announced on the third Sunday of November 1954 that another demonstration would take place on the final Sunday of the month, November 28th. Once again the disciples gathered at Railway Quarter Number 339EF, arriving well in advance of Baba's expected arrival. As usual, Baba was punctual. We did sastaunga pranam and Baba blessed us.

For the third time, Baba called upon Shri P. K. Chatterjee as His subject. Shri Chatterjee sat asw before before Baba in the lotus position, and Baba asked him to concentrate on his iista cakra.

Baba then addressed the kundalinii: "I Yogeshvar Anandamurti, order you to leave Muladhara and go to svadhisthana cakra".

The kundalinii obeyed Baba's command as we saw by observing the physical changes in the subject. Baba guided the kundalinii upward to manipura, anahata, vishuddha and ajina cakras, as He had done with this subject on November 14th. We witnessed the same subtle yet profound transformations in the subject's physical appearance as the kundalinii rose.

Now Baba directed the kundalinii to the highest cakra, saharara. The subject became calm and peaceful, and his face shone with a halo-like brightness.

“What you see in this subject”, said Baba, “is the state of nirvikalpa samadhi, the highest possible realisation of Self that one can achieve”.

We looked on in wonder, each with his own private thoughts, contemplating the bliss our brother disciple was experiencing.

Baba added, “Establishment in this stage is the attainment of moksa (final liberation) and it is the stage of nirguna Brahma (unqualified consciousness).

Baba allowed the subject to remain in that state of spiritual bliss for about five minutes. Then He cpommanded the kundalinii to return to ajina cakra, where it remained while Baba once more permitted the subject to enjoy his blissful state.

When Baba uttered the command that would move the kundalinii to vishuddha cakra, the subject began to cry bitterly, imploring Baba to let him stay longer in that stage. Compassionate Baba afforded him a few more minutes in savikalpa samadhi.

At Baba’s word, the kundalinii again commenced it’s descent to vishuddha cakra. The subject began crying even more bitterly than before, begging Baba to let him remain where he had been. His desperate pleas so moved Baba that He agreed, saying, “all right, kundalinii, stay at ajina cakra for a while and let him enjoy divine bliss”.

While the subject continued in his ecstatic condition, Baba explained to us various philosophical technicalities of this stage of samadhi.

After a few more minutes, Baba spoke to the kundalinii to guide it to vishuddha cakra. But the subject had by now become addicted to bliss. He began to protest frantically. He wept and begged and pleaded. This time Baba responded by getting a little tough. In a voice one might use to scold a disobedient pup, He commanded, “Get down now, you rascal!”

Instantly the kundalinii returned all the way to muladhara cakra.

Baba’s rough language and tone astonished me. In all the literature I had read, the great yogiis and saints never failed to address the kundalinii with the greatest respect, saying, ‘mother kundalinii’ in a deferential manner. I realized that Baba was a great personality whose powers went beyond those of the great yogis and saints. Whereas others appeased the kundalinii and sought its cooperation in their realizations, baba had total control of it. It was at Baba’s disposal any time He chose to command it.

The subject was now in a state of unspeakable grief. His kundalinii having returned to muladhara cakra, his moments of bliss had passed and left him shaken and bereft. The sudden movement of the kundalinii from ajina to muladhara cakra was like a a drop in body temperature from 108 degrees to 94 degrees. The subject cried inconsolably, like a child without regard to surroundings, his age, station or the presence of others. Laying his head in Baba’s lap, he wept for a long time. Baba soothed and consoled him until he was quiet.

Thus it was that Baba permitted us to see a real-life, practical demonstration of nirvikalpa samadhi, the final aim of all yogis. In so doing, He also fulfilled His promise of two weeks earlier to grant Shrii P.K. Chatterjee another opportunity to experience spiritual bliss. Some day in the future, humanity may write about the bright disciples of Baba in golden letters. Along with those accomplished disciples were disciples like me,

ordinary disciples with limited intellect. But in His compassion Baba loved us all equally. Side by side like brothers, all disciples basked in His divine love.

When the demonstration was finished, I said, “Baba, when You command the kundalinii to move from one cakra to another, it appears that various changes occur in the subject’s body”.

“Yes”, replied Baba, “Various signs will appear in the sadhakas body when the kundalinii moves up or down through the cakras. The kundalinii can have different ways of motion, and different symptoms will appear accordingly”.

Baba described the many kinds of movement of the kundalinii and their manifestations in the body. To the subject, the movements may feel like those of a snalke, or of an insect such as ant, or of a frog making a sudden leap.

These demonstrations increased our faith and devotion towards Baba. All these demonstrations took place in one quarter of the railway colony. Devotees now realised to some extent, that the One whom it takes lifetimes of penance to understand and to realise, has from His own mouth gives His own introduction in such a simple manner.

Sitting at Baba's feet we saw that to Him the mastery over life and death were but child’s play. We saw with our own eyes people enter savikalpa and nirvikalpa samadhi in a trice. The burning of accumulated samskaras (karma), mukti (salvation) and moksa (complete freedom from earthly bondages) came with the stir of His thought-waves. We saw voyages to stars and planets and the observation of conditions there being made without the slightest difficulty. News from every corner of the world and knowledge of circumstances everywhere, these wonders were to Him as common as the grass under our feet. Baba is so omnipotent.

CHAPTER ELEVEN

Salutations to Baba who Sprinkles Bliss All around

DEEP NARAYANJI

Here it is necessary to briefly introduce Shri Deep Narayanji. I met him for the first time when he was a colleague during my posting at Bhagalpur in 1953. Soon after this he was transferred to Karhagola and Madhepura. These places were also within the jurisdiction of the Begusarai office, so I still used to meet him now and then.

Deep Narayanji in those days was a healthy, handsome, strong and well-built person, tall and attractive. He was also of a poetic temperament. His mind and nature, like his physique, were also beautiful, and these attracted people to him very much. Being from Mithila, his language and behaviour were both very sweet and his food was also dominated by sweet rich preparations. He was a lover of poetry and music. This made up a wonderful combination in his multifaceted personality. He was fond of varied tasty, beautiful and rich food preparations, which he would take in abundant quantities. Whilst eating, he liked to eat large quantities punctuated with frequent requests to take more and he also served food in the same benevolent manner. He liked to oblige the innermost desire of those he served to have more. I saw him attracted towards philosophy and sadhana and so I therefore encouraged him to take initiation.

When his desire for sadhana grew strong, I requested Baba to give him initiation. After getting Baba's permission, Deep Narayanji was fortunate to get initiation in the latter half of 1954. After initiation his food habits became more sattvika (sentient) and he began to take greater interest in milk and milk foods. Even during wintry nights when it is extremely cold, he prefers to eat beaten rice with moonlight like white curd rather than any other food. He eats in a pleasant and carefree manner. He wouldn't mind topping his curd and rice with some dozens of rasagullas. In fact this would give him his heart content.

With continued practice of sadhana, Deep Narayanji's interest in literature and music became more and more subtle and deep. From the very beginning his nature was a lovely mixture of hard work and deep devotion, and such combinations are rare. As his mind was pure and he surrendered himself fully to sadhana, he very soon became Baba's favourite and passed his examinations as tattvika and acarya.

When Deep Narayanji sings the songs of Vidyapati or slokas of Giita, emotionally with deep devotion, he sways the minds of thousands of listeners, indeed, transports them, into the world of ecstasy. He prefers sitting in groups of devotees and enjoys talks about Baba and saints. At such times he is at his best, full of ecstasy and bliss. On these occasions one can see him shedding tears of devotion and singing devotional songs so that everyone flows in that mood.

Looking at him in these moments one is reminded of these famous lines of Surdas: **'nisi din barsat nain hamare' ('My eyes are ever wet with tears').** His devotion to Baba and attachment to the spiritual ideal are really great. He has sacrificed his entire life for these objectives. His strong resolve is to reach the stage of salvation. He is one of the most loving devotees of Baba. Once Baba was heard to say, "Deep Narayanji sleeps in samadhi."

Salutations to Baba Who Removes the Painful Reactions of Previous Births

HARISADHANJI

During those days in the early 1950's, one of my disciple brothers in Jamalpur, Shri Harisdhanji, was not only unemployed, but also completely poverty-stricken and lived with his elder brother. Even though he was himself in want, yet he had a great tendency to donate to the needy. When he saw someone in need, he would give away whatever he had. He was a very kind person and one cold evening, when he went somewhere with a shawl wrapped around his body, he saw a beggar who was shivering in cold. He took pity on the beggar and gave him his shawl. As he himself had only this one shawl, he began to freeze in the cold nights and mornings. But, he did not mind at all.

When Harisadhanji's elder brother would suggest some means of earning a living, he would feel aggrieved and would fast for several days. He had no money to buy food outside, yet he would remain contented and peaceful.

Seeing his circumstances I requested him that he should agree to have his meals with me. But he would not agree. Perhaps this hurt his self-respect. After my continual insistence, he agreed that if Baba permitted he would not mind. He was so devoted to Baba that he would seek Baba's permission on every thing.

That same evening I referred the matter to Baba and requested Him kindly to agree that Harisadhanji might take his meals with me as long as I was there.

Baba said, "What has this to do with you?"

I replied, "Baba I am insisting because of his circumstances."

Baba did not like this and said somewhat loudly "Why should you worry about this?"

I told Baba with great humility and insistence "He is my disciple brother. If I am not to take care of him will a stranger care for him? It is but natural that I should worry about him. I shall be extremely grateful if you kindly permit him to take his meals with me."

Baba said: "You are on leave it will cause you hardship also."

I said: "Baba I shall manage and it will be no bother for me." After that, Baba gave his permission.

I was staying with Bindeshwariji and he was bearing all my expenses. Now, I began to feel embarrassed as to how I should tell him that another disciple brother also would share my meals regularly. While I was worrying about this, Harisadhanji arrived and in front of Bindeshwariji I told him that Baba had permitted him to take his meals with me.

Bindeshwariji felt happy hearing this and said it was a very good idea and it should be done. Harisadhanji said that he would start taking his meals with me from the next day. I immediately understood that he would seek confirmation from Baba and so I agreed. From the next day, he started eating with me.

In the meantime, I had to go to Delhi, and when I returned from Delhi, I did not find this brother disciple. When I asked the cook said that one day he had arrived sometime before the meals were ready. The cook asked him to wait and became busy in cooking the meals. He waited for sometime and thereafter left never to come back

again. The cook also informed me that when this disciple brother was a child, he was working as a cook in their household and he used to love him and take care of him. Even now he was addressing him as "Thou". I immediately felt that man was rather sensitive and it might be that some word of the cook hurt him and therefore he stopped taking his food here. I therefore searched him out and persuaded him with great difficulty to again start taking his meals with me.

This continued for hardly fortnight or twenty days. After having discovered a hard stalk in the vegetables he asked the cook whether there was onion in the food.

The cook laughingly said, "There is," and added: "Don't you know that no onions are added in the vegetable here? For years I have served as cook in your family. Have you ever noticed any onions in your vegetables?"

Then I asked the cook to keep quiet and somehow persuaded Harisadhanji to take his lunch, but he did not turn up for his dinner that day. As I was late in returning from Baba that day, I did not look for him. When I met him the next day, he told me that when Baba was returning from His office he told Him about the onion incident and Baba told him in angry mood: "Are you not ashamed, why do you take your food there?" Now he was-not at all prepared to take his food with me under any circumstances.

He once more began his old routine. He would take his food once and then he would not take anything for many days. So one day I again asked Baba about him, but this time also, Baba rebuked me. In spite of His rebuke I went on insisting that this time I shall make arrangement for his food somewhere outside, but Baba was not ready to listen to anything. Then I kept quiet.

But while returning from the field I again requested Baba that I may be allowed to make arrangements for Harisadhanji's food. Baba didn't say anything. After some time Baba agreed to my request with the proviso, "If you can arrange for his food without much difficulty somewhere outside, you may do so."

The very next day I pleaded with Harisadhanji to name any place and I would make arrangements for his food, there. I only wanted him to indicate the place of his choice. I promised that I would make all arrangements and he would not have to bother about anything. Somehow he was persuaded to agree and named a hotel that was supplying vegetarian food. I sent one of my local friends to the place and made all the necessary arrangements. This went well for some time until Baba ordered me to go home and my return was delayed. During my prolonged absence this arrangement also broke down. I did not talk to Baba about this matter again, but continued to think how much this person was suffering due to lack of proper food arrangements.

One day Baba was explaining 'reactive momenta' or 'samskara', and said that the force of samskaras creates a mentality which enables the consummation of these unspent reactions. I was already thinking about y disciple brother Harisadhanji, now it became quite clear that he was having this trouble because of his accumulated unspent reactions. That is why all my efforts to ease his circumstances had come to naught. Baba always encourages his disciples to tolerate and bravely exhaust the force of the samskaras.

On my insistence on behalf of Harisadhanji Baba had been agreeing to my efforts to assist him, but at the same time He was discouraging this tendency also. On one side was the force of samskaras, and on the other side this discouragement by Baba to relieve him from this troubles, would created a formidable situation.

His liila is really wonderful! As long as the disciple has the capacity, Baba does not take the samskaras. In all circumstances He makes one go through the process of exhausting ones samskaras. He is greatly moved by the sight of suffering person enduring the consequences of their samskara, but He does not relent in their going through the necessary cleaning process.

This is a good place to mention how my child-hood friend, Vishvanathji, suddenly agreed to be initiated.

VISHVANATHJI

We were educated together, studying in the same school and living in the same hostel for five years. Since childhood he was fond of simplicity and purity and away from modern fashions. From his very school days, he had a special interest in puja and reading of holy books. This continued to grow steadily. His daily routine included kiirtan, signing the praises of the Lord, reading the Ramayana and practicing pranayama. I was at the other extreme - fond of modern things - and liked to tease such a friend with what I considered such old-fashioned habits. Sometimes when he would close his eyes and do pranayama, I would mischievously close the other nostril through which he was breathing with my finger. I would run away when he opened his eyes. Even so I never found him becoming angry. He had conquered anger right from the days of his childhood. Although there was great difference in modes of living and thinking I had great intimacy with him. Those days also his speciality was his simplicity and pure sentient habits of life.

After we left school, we met rarely. By God's grace during our service period I had the good fortune to be again with him in Mahua. As a doctor he was quite well to do and rich, yet his life continued to be simple and pure. He was constantly in search of the company of saints and sages and this was becoming an essential trait of his personality.

We lost contact after Mahua, but some three years later in the rainy season of 1954, I met him all of a sudden at the Samastipur station. After preliminary courtesies, I informed him that I had become vegetarian. At first he did not believe me, but when I informed him that I had even given up onions and garlic, he immediately tried to touch my feet in token of respect to me. But the one who has converted me from a sinner to a pious man, he is worthy of all respect - and you should also take shelter at His feet.

He said, "He is great. He has converted you into a vegetarian."

Thereafter, I informed him that I had started practicing yoga and that requires a vegetarian diet. He was very happy to hear this and began to insist that he should also be taken to Baba. In informed him that it is not possible to do so without His prior permission. At this, he gave me his address and requested me to inform him after I had obtained Baba's permission. When after some days I went to Jamalpur to see Baba, I mentioned Vishvanathji's request to Him.

Baba instructed me, "His time has not yet come."

Vishvanathji was enquiring from me almost every week and I was informing him according to Baba's instructions. When Baba had turned down the request two or three times, I asked Him how I should reply to Vishvanathji now.

Baba said, “There is no need to send any reply as yet; now when his next letter arrives, write him that he has got permission and he should come and take initiation”.

I was happy to hear this and began to wait for Vishvanathji's letter. Formerly I was getting his letter of enquiry every week, but since Baba had told me to inform him on receipt of his next letter I did not receive any letter from him. I finally received a letter after about a month-and-a-half later and I wrote informing him that he had Baba's permission. He received my letter at the end of November or the beginning of December 1954, and met me at Begusarai. Then he explained that he had been sent on deputation to Sonpur and was so busy he had not been able to write for a long time. The next day we went to Jamalpur and Baba initiated him.

Perhaps the time for guru darshan for Vishvanathji had not arrived earlier and I was insisting on his being initiated. Therefore, Baba gave me a formula that solved the problem, and there was nothing further to say. Vishvanathji stopped writing letters and resumed only when Baba's grace was directed towards him. Therefore in these matters Baba's wish is supreme.

Vishvanathji got initiation at a time when all the sadhakas were doing individual pracar. I therefore requested him that he should also in his spare time help in this pracar work. But his reply was not encouraging.

He said, "The time I will waste in making others understand can better be spent on my own, doing sadhana a little longer."

I told him that perhaps after some days of sadhana he would think differently.

"You will not be able to rest without pracar", I said.

And this very thing happened. To do pracar work his blanket and bag were ever ready to travel anywhere at short notice. At the time of initiation he was posted at Narkatiaganj in Champaran District. He did pracar work with great enthusiasm in the whole of this district. After initiation he would go to Jamalpur at least twice a month without fail, and every time some people would accompany him to take initiation.

The climax arrived when once he brought a sadhu with flowing matted hair and a small loin-cloth for initiation. I was also in Jamalpur at that time, and I had not seen Baba initiating a sannyasi or one in the garb of a sadhu.

I asked Vishvanathji, "From where have you caught hold of him!”

The sannyasi informed me that he wanted to take initiation but I expressed my doubt whether Baba would initiate such a person. His reply was very simple, that he was very keen on initiation and if necessary was prepared to give up his garb of a sadhu. And this is what happened. He was initiated, not as a sadhu, but as a family man and later on it was discovered that he was in fact a married person and lived in this garb at his own residence in a separate cottage.

The way Vishvanathji did pracar in Champaran, Darbhanga and Purnea Districts was incomparable. After becoming Acarya, he perhaps initiated the largest number of people. This was my great fortune, that after a childhood spent together, I became his disciple brother again in the school of Ananda Marga and we both became acarya and tattvika together also.

CHAPTER TWELVE

THE BIRTH OF ANANDA MARGA

During December 1954, some disciples wanted to establish an organisation to speed up the spread of Baba's ideals and they requested Him to give them permission in this regard. Baba made some enquiries and kindly consented.

In order to prepare the constitution of this Samgha, some disciples gathered on the 25th December 1954. Fortunately I also went to Jamalpur that day and when I was going to Baba in the morning, they, together with Baba, met me on the way. I touched Baba's feet in pranam and found Baba in a very pleasant mood.

Baba said, "Today some people are going to write the constitution of the Samgha. You should go and help them and come to meet me at four in the afternoon".

Baba left after telling me this. Shri Deep Narayanji and Dr. Vishvanathji were with me. Shri Vishvanathji had been my classmate since childhood and had taken initiation on my request recently. We thought the matter over and decided to go for writing the constitution after taking our meal, as the writing of the constitution was going to take time. Thus we returned to Bindeshwariji's house and began to prepare to go after taking our lunch.

I INCUR BABA'S WRATH

In the meanwhile two other brother disciples came to Bindeshwariji. They also had the same task in mind. I was a big smoker then, but despite this I decided not to take my cigarette case with me. Earlier also I had never taken my cigarette tin with me to Baba's place. As in Jamalpur I always stayed with Bindeshwariji, I always left my cigarette case there. I wanted to do the same this time also. I was following this practice just to observe good manners. I never had the inclination to give it up altogether. Cigarette smoking was a great weakness with me.

Both my brother disciples said that I would be required there to write for a long time and so I should take my cigarettes with me. Even then I did not agree, but Vishvanathji took the box in his hands offered to take it himself. So they started and we followed them. I did not thin that it was good that someone else was carrying my cigarette tin for me, so I took it from him. Thus we reached that quarter of the railway colony where we were to write the constitution. I left my cigarettes outside on a window ledge and entered the room. My brother disciple suggested that I should bring my cigarettes inside with me, but I disagreed and left them outside.

In the room we spread a blanket on the floor and started deliberating on the constitution. On one side there was a small wooden bed with cushions on it. On that bed there was a photograph of Baba in varabhaya mudra, in a beautiful frame. Shri Pranay Kumar Chatterjee used to stay in this house and we were under the impression that this was his quarter. Baba had given demonstrations in the back room of this very same house during the previous month of November 1954. After some discussion the composition began and everyone asked me to write. I started doing so under their dictation.

The writing continued for a long time. At about three in the afternoon I sought permission to go out for five minutes for a stretch. They sensed my need and asked whether I was going out for a smoke. I replied in the affirmative. At this they suggested that I could smoke in the room itself. I objected to this as it would be quite impolite and

inconsiderate but as I was going out I was stopped and someone rose and brought my cigarette tin from outside.

As I was about to light my cigarette, Shri Pranayji who stayed in that house, took away Baba's photograph to another room and placed an earthen ashtray for me.

When he was taking away Baba's photograph I again said, “what are you doing? I shall go out myself. Kindly keep the photo here."

Even then he did not agree and took the photograph away into another room. I felt very pained at this. Unwillingly I lit the cigarette and after one or two puffs it went out. I tried to light it again, but meanwhile the last match burned itself out without lighting the cigarette.

We tried to write further, but the atmosphere had changed and we could not do so. Our minds were disturbed. At about three-thirty we stopped work as I had to reach Baba's place at four o'clock.

Shri Deep Narayanji and myself started towards Baba's place. When we reached there, we found Baba very angry. Just looking at His face we understood that this was His 'rudra rupa'. I had never seen Baba in this mood before. Both of us therefore were frightened. In this state of fear we tried to do pranam, but Baba said in an angry tone, "Get away".

I was completely abashed, but Deep Narayanji fell at His feet. After seeing this I also took courage and did my sastaunga pranam.

Baba said in the same angry tone, "Go from here now, meet me in the quarter in the evening."

Deep Narayanji and myself returned from Baba's place quickly.

I SURRENDER EVERYTHING TO BABA AND HE BECOMES PLEASED WITH ME

Even today I get frightened when I remember that mood of Baba. All the way back I was pondering also what I have done to make Him angry. I straightaway went to Bindeshwariji's house and sitting in the small outside room began to ponder about what mistake that I had committed to make Baba angry. I thought and thought but could not locate the cause. I sat in the room and pondered and mentally prayed to Baba, "Baba at any cost to me, kindly change this mood of Yours. I did not come to Your shelter to see You in this mood." After this I mentally offered to Him one by one all the things and relations which I held dear in this world and at each offering continued to pray, “Baba, may You take all these and be pleased with me."

During this process I remembered that I had adamantly requested Baba for the protection of my official position. I was so attached to my official position that I had even discarded Baba’s own recommendation to accept a demotion. Now I said mentally "Baba You may take away this also if it please You; I shall feel gratified if you somehow feel pleased with me again." This was my last offering.

Meanwhile the elder brother of Bindeshwariji came and enquired what I was doing sitting alone in that dark room? What is the time? I looked at my watch and told him that it was five o'clock. During winters in December even at five in the evening it starts growing dark. I was standing outside the room and talking to him, but my mind was dominated by Baba's angry mood.

In the evening at seven I reached the railway quarter again. Before Baba arrived, the senior brother who stayed there told me that Baba is angry on the account of smoking in this house. I though that if this was the reason of Baba's anger, I shall give up smoking from today itself. Since that day I have never smoked again.

Baba came to the quarter and sat for a long time. Not to speak of talking to me, He did not even look at me. That day Baba did not go for His field walk. When He started from the quarter, we also followed Him.

Summoning some courage I asked, “Baba, have I committed any mistake that has made you angry with me?”

Baba said, “At that time in the house I was upset. Now since five o’clock I am no longer angry with you. Look at yourself - how far are you from death?”

I said, "Baba, for the last two months I have been trying to ask about this and running here all the time to do so, but finding You always busy I could not do so".

Baba said, “I instructed you to protect yourself from dust and smoke but you did not so.”

I said, “Baba, I have tried to do so”.

After returning to the house I went to bed in the same worried state. Next day I did not return and stayed over in Jamalpur again.

I DISCOVER MY FAULT AND BABA PUNISHES ME

That day when I met Pranayji, the senior disciple who lived in that quarter, he told me, “One who practices pranayama breath control should keep away from smoking. Baba told you to keep away from smoke, but you still continued to smoke.”

I told him, ”I never dreamt that keeping away from smoke meant not smoking. I was under the impression that I should avoid smoke of coal etc. I am sorry that due to my ignorance, Baba had to become angry with me. Now I shall never smoke, although it would be quite painful to give it up.”

In the evening as usual, I started for Baba's darshan, but that day Baba had left His home before we reached there and we met Him on the way. That day Baba was walking faster, there was therefore no opportunity to touch His feet and do pranam. I told Baba that He was walking so quickly I had not got an opportunity to touch His feet. Hearing this Baba looked at me in great anger. I kept quiet.

After some time, Baba turned towards the railway quarter and we also continued to follow Him. After reaching there Baba asked the senior disciple whether he could take dictation. Baba's voice itself indicated how angry He was, so that brother hesitated to reply.

I said, “'Give me pencil and paper. I shall take dictation."

When he gave me the pencil and paper, Baba sat on the wooden seat and we sat down on the floor and I began to take dictation. Baba dictated:

“Punishment Notice No. 1

Nagina will not touch me till further order, nor he will participate in Gurupuja”.

In the notice Deep Narayanji and some others were also punished - which is not necessary to mention here. I used to consider myself a very fast writer, but that day I was disabused of this impression of mine. And since that day my speed of writing also declined.

Then Baba started for His walk and we also followed Him. In the field Baba sat on the tiger's grave. Everyone sat around Him but I sat at some distance.

After some time Baba enquired, "Nagina, why are you sitting at such a distance?"

Before I could reply Baba said, "That is alright". I did not have to say anything.

At about nine thirty, when Baba rose, everyone did sastaunga pranam to Him. I was standing somewhat away and enquired whether I could also prostrate myself at His feet.

He said, "Yes, you can do pranam".

I did my sastaunga pranam from some distance and returned.

Vishvanathji was both a childhood friend and classmate and was quite pained to see me punished, as he thought that he was cause of this punishment. I explained to him that this kind of thinking was simply superstition and entirely baseless. Still it took him some time to get over his sense of guilt.

Next day, after returning to Begusarai when I sat for my meditation, I did not know whether in the dhyana lesson I was to touch Baba or not. I had not been taught guru puja up till then, so there was no difficulty in this regard. I therefore addressed a letter to get clarification in this regard, and received a reply after about five or six days. Until then I had stopped doing dhyana.

As far as I remember on 29th December 1954 I received the reply from Baba, "In no circumstances should you allow the sanctity of the Ashram to be destroyed."

Only now I understood that Baba had given that quarter the status of an ashram. My senior brother disciples had never informed me about it.

Following this punishment I began to feel quite frightened and nervous. Fear had already been a dominant tendency in my mind, but now this increased further. Even Baba appeared quite frightening. I used to get nightmares.

It was at this time that my little daughter Mainju, whom Baba had revived from death, began to sing a song as she waited at the gate each day for me to return from the office: **" Oh Lord, how much has man changed."** I used to feel quite frightened hearing this song from her little mouth.

And so 1954 ended in this state of fear and 1955 arrived.

CHAPTER THIRTEEN

Salutations To Baba Who Is Lord Of All Lords

I RECEIVE MY DEMOTION 'WHEN I WILL IT'

The first and second of January 1955 were holidays. I, therefore, did not go to the office, nor have a chance to read my mail. On the third of January, when I went to the office, a big bunch of letters awaited my attention. One of the postcards was from a brother disciple. This was written in Jamalpur. There was another official letter in my name. First I read the postcard.

Shri Pranayji had written that Baba enquired about me on 1st of January 1955 at the ashram-quarter in Jamalpur. As I was not there Baba said amongst other disciples that Nagina stands first in 1954. He wanted this to be communicated to me through a letter.

I was in a state of worry and fear and I tried to understand the significance of this letter. Meanwhile I opened the official letter and found that it contained the order of my demotion. Thus did bad news follow the good. I thought of God's greatness and how He had given me a mixture of pleasure and sorrow in one composite dose.

I gave the demotion order to my office and wrote on that letter itself to keep my charge report ready. There was quite a stir in the office when they saw this order. My subordinates felt sorry, some were happy also. My head clerk pointed out that this copy was personal and that it was not necessary to pass it on to the office. Mostly such orders are not made public and people come to know the truth much later. I said, "what is the use of hiding the truth for any time and how long can it be done? After all truth will be out one day - then why not just now?" At this my head clerk passed the order on to the office.

Shri Deep Narayanji was also in my department and his posting was under me. He was also present in the office that day. He was overwhelmed with grief and suggested that this order should be shown to Baba. I said that was of no use. Even so he insisted made me write a letter to Baba to inform Him about this matter. He saw Baba on fourth January and Baba replied to my letter in the following way:

Om

Jamalpur
January 4th 1955

Kalyaniyesu Nagina,

Just make an appeal to the competent authority.

The punishment imposed on and from December 26th should be withdrawn without any further delay else I fear misfortunes will come one after another.

Yours Ashirvadak
Anandamurti

I was very sad. Deep Narayanji brought to me this letter of Baba on the evening of 4th January at Begusarai but I do not know why I was not very enthusiastic even after

reading Baba's letter.

I said, "if according to destiny I must suffer pain and difficulties, then let them pour in a stream. Let them come, I shall bear them. Now I shall not request for the withdrawal of the punishment. Will the withdrawal of the punishment remove the incoming difficulties? If not, what is the use?"

I thought, at worst, I shall be rendered a beggar or an invalid or I may face humiliation. All right, let me have all these things, but I will not go to Jamalpur to Baba for withdrawal of my punishment. As I said these words, Deep Narayanji began to weep like a child and while weeping began to insist that I must go to Jamalpur. His tears moved me and I was forced to go. He still insisted that I should go in the night itself. A journey to Jamalpur in the night was very inconvenient so I wanted to go there the next morning. But the insistence and the stream of tears of Deep Narayanji compelled me to go to Jamalpur in the night itself.

Although my relation with Deep Narayanji was official and we are also disciple brothers, but there was so much of love and affection in this weeping and his insistence, which is rare even in ones own relations. I could not say no to his sincere and loving insistence.

BABA WITHDRAWS MY PUNISHMENT AND BLESSES ME

I had Baba's Darshan on 5th January 1955 in the morning and I did my pranam without touching Him.

Baba said, "You were given two punishments, first that you could not touch me and secondly you could not participate in gurupuja. Now, one of them can be withdrawn as per your choice."

So far I had not learnt gurupuja lesson. I, therefore, did not know how it was done and what it was, so I requested for permission to touch Him. Baba hesitated and asked, "So you want only the permission to touch." I replied in the affirmative.

I came to know later on that had I asked for gurupuja, it would have meant the withdrawal of both the punishments simultaneously. But due to my ignorance about gurupuja, I could not do so. When Baba permitted me to touch Him, I immediately placed my head on His lotus feet and fell prostrate before Him in sastaung pranam. As my head touched His feet, tears started incessantly pouring down from my eyes. Along with the weeping I felt a sweet soothing sensation in my heart which was highly pleasant. I remained there lying at His feet for a long time, washing them with my tears.

I got the punishment in the evening of 26th December 1954, and it was withdrawn on the morning of 5th January 1955. Thus I was deprived from touching His feet only for ten days, but when I did touch His feet, it appeared that I was getting this chance not only after years, but many lifetimes. Even at other times a month would sometimes elapse before I could come to Baba and thus there was no chance for this time to touch His feet, but this gap of ten days appeared like ages.

I lay at His feet for quite some time. I was not willing to leave His feet. But when Baba said, "Uttishtha" (get up), again and again, I got up and sat down at His feet. Even after that the tears continued to flow. By now it was time for Baba to go, but He continued to stay for my sake. I did not want to go, out with tears in my eyes. When Baba asked me to leave, I said "Baba, I am weeping how can I go out. The world will only understand that I was weeping because of my demotion, while they would not know the truth, which is quite different".

Baba sat for some more time and I continued to sit with Him. When the flow of tears subsided somewhat I came out and silently went to Bindeshwariji's residence along with Deep Narayanji. My tears had stopped but the sweet sensation in the heart continued almost for the whole day. I could not go to the office at Begusarai that day and applied for a day's casual leave.

That evening I also went to that house in the railway colony which had been converted into an ashram. Deep Narayanji was also with me. As Baba was to come here, we waited for Him. Baba came in the evening and every one present did sastaunga pranam to Him.

That day Baba talked of philosophy and said that this school of philosophy will be called 'Ananda Marga'. He said, "The philosophy and the object of sadhana is 'ananda' or 'absolute bliss'. Therefore this has been named Ananda Marga".

Then Baba said about the practice of Sahaj Yoga, "'Saha Jayate Iti Sahaj', that which is inborn, that which is natural or easy, is 'Sahaj Yoga'. To get bliss is the natural aim of everyone that is why it is called 'Ananda Marga'". Baba stopped after saying this.

I commented at this point, "Baba, though it is called 'Sahaj Yoga', that is, a simple practice, but in effect Ananda Marga is a very difficult path".

As I said this, Baba's body vibrated somewhat and He immediately went into samadhi and we began to look after Him. When Baba came back to normal, He returned to His residence.

Thus for the first time the name 'Ananda Marga' was announced on 5th January 1955 in the evening. He may have given this name before but the announcement came on that day. That day it was also declared that there would be a Dharma Maha Cakra on January 9th 1955 and that day all the disciples would perform gurupuja in His presence.

On sixth of January 1955 I returned to Begusarai. In the afternoon a gentleman, who had been my subordinate earlier, came to take charge of my post. I was ready to hand over, but he considered that as inauspicious somehow. So he wanted to defer the matter. He took over charge from me on 7th January.

DMC IN JAMALPUR JANUARY 1955

On the 9th of January, the day of the Dharma Maha Cakra, I reached Jamalpur along with my wife. That day for the first time I learnt gurupuja, its method and its mantra in the ashram. That day I also saw some notices hanged on the wall, like "smoking prohibited." I told the manager of the Ashram that he was put up this only after making me a martyr. Had it been done earlier, I would have been saved from the punishment. On another plate the following was written, 'Shive Rusta Gurustrata - Guro Rushto in Kashtana', that is, 'If God is angry, Guru will protect, but if Guru is angry, there is no one to protect'. After reading this I mentally bowed before Baba.

When we were alone the manager of the ashram told me that on the evening of 5th January it was time for Baba to give up His body, but He had skipped over this period by going into samadhi. I had been feeling sad that I had interrupted Baba! He had been explaining the philosophy of Ananda Marga and I said that it was not so easy

a path as its name indicated. It was after I had said this that Baba had immediately gone into samadhi.

In the evening Baba came to the ashram and sat in the room. There we did guru puja in small groups. As we were finishing gurupuja, Baba gave me much affection. Baba's affection was so wonderful. I felt that even if a hundred loving mothers were to assemble and pour their affection simultaneously on a child, even that affection would remain inferior to what Baba gave me. These are His ways of love.

After gurupuja, Baba sat on a platform in the inner verandah and the disciples sat in the courtyard. In that DMC, the subject of Baba's discourse was 'The Prakrti Tattva and Omkar Tattva' (The Creative Principle and the Primordial Sound). Baba's discourse was clear and sweet, understandable and full of subtle meaning. Everyone was listening intently to Baba's talk. At the time of DMC Baba looked very divine and attractive. One did not like to miss the sight of His great personality for even a moment. After the discourse was over Baba gave a demonstration of Omkar Tattva and said 'Everyone will hear this sound according to the stage of their sadhana. We all sat attentively and later on checked from each other and found that everyone had heard the sound in some form or the other.

After the discourse and the demonstration Baba blessed the gathering: “Those who are present in this Dharma Maha Cakra either in physical body or subtle body will not be required to be born again”. All of us were overjoyed to hear this blessing and began to cry, "Baba Ki Jai".

Everyone was in ecstasy. After the DMC there was a collective meal. On the 10th of January I returned to Begusarai along with my wife.

I TAKE EXTENDED LEAVE AND RETURN TO JAMALPUR

Now it was no use for me to stay at Begusarai. I did not like my new posting. I therefore decided to go on long leave. On giving some thought as to where I should stay during my leave, first the idea came that I should go to my native village along with my family, but this idea did not click. I did not want to go far from Baba. Again and again my mind was being drawn to, His feet. I would become sad at even the thought of being at a distance away from Him. My mind was like that proverbial bird on a ship which after all its flights in the sky again and again returns to the ship itself. Jamalpur and Baba had such attraction for me that my mind refused to rest anywhere else. I remember these famous lines of the great poet Surdas in this context:

‘Mero man aat kaham sukh pave jaise uri jahaj ko panchhi puni jahaj pai ave’. (‘The condition of my mind is just like a bird in the ocean. The bird has no alternative but to come again and again to the ship’).

Finally I decided to spend the period of my leave in Jamalpur at the feet of Rev. Baba. Thus decided, the very next day along with my family and bag and baggage I sent them to the village home, and myself came back to Jamalpur. I sent for leave for a couple of months and began to stay with Bindeshwariji.

After a day or two I requested Baba for permission to go to His residence every evening, do pranam to Him and go for a walk with Him. At this Baba said 'You will be put in trouble and I shall be moved with pity.' I said 'This will be a big fortunate thing for me, where is the question of trouble? And as long as I am in Jamalpur I shall not come to you requesting for pity. I just want to be with you - otherwise what attraction has

Jamalpur for to.' Baba kindly acceded to my request. Now every evening I started going to His residence and after Pranam would go for a walk with Him. Thus every day, about three hours I had the good fortune to be with Baba.

One day while sitting alone in Jamalpur, as I was ruminating on the sequence of events, I realised that in September Baba had said that I would not be demoted unless I willed it though He had tried to persuade me otherwise and accept the flow of events in my stride. But at that time I was adamant that I should not face demotion. In the end Baba had granted that I would get demotion only when I wanted it, and I was also happy at this.

I REALISE THAT ALL HAS BEEN DONE BY BABA'S WILL

Time passed and I had almost forgotten that I had the boon of getting demoted only when I willed it. Then after so many days on 25th December '54, Baba became so angry on account of my smoking inside the ashram at Jamalpur. He was so angry that day that He even did not like to accept my pranam.

That evening when I returned from Baba and was sitting lonely and depressed mentally offering all my near and dear things to His one by one and insisting that He may accept all of them and give me back His kind smile. After offering all these things I also offered my post and position in the end of the chain of these offerings. As I finished this mental offering, Bindeshwariji's elder brother had entered the room and enquired about the time. I had looked at my watch and informed him that it was five in the evening. I, therefore, recalled quite clearly that the last offering was made at 5 p.m. That day Baba's evening darshan was in the quarter. While returning from the quarter I asked Baba what had I done to incur His displeasure? And Baba replied 'I am not displeased with you since 5 p.m. At that time in the house I was not normal. Thereafter on the evening of the 26th December 1954, I was given the punishment of which I have already written.

As far as I came to know later, my reversion order started from Delhi on the 27th December 1954. It was issued from Patna on the 31st December 1954 and I received it at Begusarai on the 3rd January 1955. The government had decided to demote me in September 1954 and it was recorded on the file also. But Baba had said after this decision of the government that I would get demotion at my will and hence the gap. Where this order was lying from September up to December end, Baba alone knows. I got it only when mentally I had offered my post and position to Him.

Now the question arises, did I indeed decide this of my own free will? This question is difficult to answer. Perhaps circumstances so conspired that I had to will my own demotion. Here I recollect the following line of poet Vidyapati, "It is my misfortune, no-one else is at fault". I find this is applicable here. I got a new realisation that Baba is equally the softest and the hardest at the same time. Anyway this gave me an opportunity to be close to Him.

CHAPTER FOURTEEN

Salutations to Baba the Giver of Life

BHAGALPUR DMC : FEBRUARY 1955

While I was still at Jamalpur, it was decided that DMC of Maghi Full Moon would be held on the 5th February 1955. I was staying with Bindeshwariji, therefore, I requested him also to attend it. Due to his family circumstances, it was rather difficult for him to go. Therefore, also he wanted to go he expressed his inability. But I insisted so much that finally he agreed and the members of his family also unwillingly allowed him to attend the DMC.

Both of us together went to Bhagalpur and that very evening participated in the DMC. The DMC was being held in a big room in the house of respectful Chandranathji. At the time of DMC Bindeshwariji and myself were sitting a little apart from each other. I was in the fourth or fifth row in the front and Bindeshwariji was sitting on the left of the couch in the front row. As Baba's discourse was about to end suddenly Baba looked at Bindeshwariji and told him not to worry.

BABA GRANTS NEW LIFE TO BINDESHWARIJI

Everyone looked at Bindeshwariji. Bindeshwariji at that time was breathing heavily and sitting in sukhasana and was only uttering " No!" No! While we were trying to understand the situation Bindeshwariji kept calling out, "No! No!" and still sitting in sukhasana began to move towards Baba. He placed his head on Baba's lap and again began to call, "No!" No!" He was moving without taking any help of his hands in such a manner as iron is drawn towards a magnet. We were unable to understand anything.

Meanwhile Baba motioned to me and asked that Bindeshwariji may be taken out. I helped Bindeshwariji to rise and took him to the drawing room of Bindeshwariji and there laid him on a Sofa. There also he continued to repeat, " No! "No! In between he was uttering irrelevant or unintelligible things also.

I was in the meanwhile called in by Baba. I left Bindeshwariji to the care of other disciple brothers and went to Baba. Baba asked everyone else to leave the room and when I was left alone with Baba, He said to me, "At that time Bindeshwariji was dying, but as the place and time were not proper I had given him another lease of life. Also his body is old, but I have just given him pranah and mind, therefore he will behave like an infant. From today you will have to look after him just as one looks after a small child".

At the same time Baba said, "Don't tell Bindeshwariji that he was dying and I have deferred the moment". After these instructions Baba asked me to go and look after him. I was thinking in my mind that in my life I had not looked even after my own children and how was I to look after him. I had no experience of caring for children and how I was going to perform this duty in respect of an old child?

In this confused state of mind I reached Bindeshwariji and saw that he was surrounded by other disciple brothers. While lying sometimes he was laughing and sometimes he was calling the name of his wife and saying that today her husband has been saved from the jaws of death. His eyes were still closed, as they were when he was removed from Baba's presence and he was still breathing heavily. In that condition again he was again and again mentioning about his wife's good fortune that her husband has survived.

I asked him "What are you saying? What has happened to you?"

At this he told me, "Today Baba has given me life back only on account of you and that is why my wife has been saved from widowhood. Had you not forcibly brought me here, my death was sure to take place at that time".

I thought, "Baba had said that Bindeshwariji should not know this, but he is talking on his own about his death and the granting of new life to him. What has happened?"

I immediately returned to Baba and told Him, "Baba you said that Bindeshwariji should not know about his death but he himself is talking about his death and grant of life and about the good fortune of his wife."

At this Baba said, "How did it happen?"

I pleaded innocence and said that as I reached him he was already talking in this manner.

Baba closed his eyes for a moment and then opened them and said, "When he was dying I gave a portion of my mind and pranah to him and therefore he knows My mind. Anyway, let him say so, you will always tell him forcefully that he was talking nonsense. You will have to be very cautious and careful in this matter."

Now it was a second problem for me that Bindeshwariji would tell the truth and I would again and again tell him that he was wrong. Even otherwise it was difficult to take care of such an old child and now I was to go on telling him that he was not correct in his thought. On my own I could not manage this, therefore, I left everything on Baba and as ordered by Baba, began to look after him. In Bhagalpur when ever he would talk of the gift of life to him and about the saving of his wife's marital life, I would call his talk that of a mad man or say that he was talking nonsense, thus trying to quieten him. Sometimes Bindeshwariji would laugh away my statements and sometimes he would show his irritation at them. Although we did not stay long at Bhagalpur after the DMC, still this news spread amongst all the Margii brothers there.

CARING FOR BINDESHWARIJI

I returned with Bindeshwariji to Jamalpur that very night. Somehow that night passed off. But next morning his brother and other relatives began to enquire about his abnormality from me. I did not know how to satisfy them. I would only say, "He is not well. Please leave him alone."

Bindeshwariji was always in Baba bhava or Brahma bhava. Whenever anyone questioned him, he will either feel irritated or start weeping. It became his nature to laugh one moment and weep another. Sometimes his whole body would start trembling, his face would turn red and he would again become quiet and breathe heavily. All the times he was saying Baba! Baba! In the night he would sleep with me and liked to curl up in my lap. In this manner I spent two days and two nights without sleep and somehow looked after him, but my misery increased when his brother and relations began to blame me for what they called his madness, as it was I who had insisted on his going to Jamalpur.

Bindeshwariji was constantly abnormal and his irritation increased all the more when he heard them. And as he felt irritated his abnormality would increase. I got highly perplexed and disturbed at having to bear the caustic comments of

Bindeshwariji's brother and relations. I requested one of the disciple brothers to inform Baba about it.

Baba sent me word through him that in the evening I should to Him along with Bindeshwariji. Accordingly we reached there. There Bindeshwariji again became abnormal as soon as he did his sastaunga pranam to Him. Baba rebuked him and also educated him. After a long time he became somewhat normal.

Baba then told him, "Look what you have done to Nagina! He cannot sleep well in the night and looking at your condition all your relatives also blame him. All this is because of you."

Hearing this from Baba, Bindeshwariji began to catch hold of his own ears in a gesture of repentance and he promised that he would never be so abnormal again. Baba was throughout in a sombre mood when He was talking to Bindeshwariji.

Now, getting Baba's permission I left Bindeshwariji at His residence and went for a field walk along with Baba. While walking, Baba told me, "Keep Bindeshwariji away from me for some days for he will become more abnormal in my presence. Whenever he becomes abnormal at his house tell him that Baba would be angry if you behave like this and this is not what Baba wants you to do. When you will tell him this he will become quiet."

From next day whenever he would become abnormal, I would apply the formula given by Baba and this will bring him back to normalcy very soon.

My sister's husband is a cousin and good chum of Bindeshwariji. I called him also there to help me. My brother-in-law was not a Margii. His arrival gave me some respite. By now somehow I had persuaded Bindeshwariji to sleep on a separate cot. He agreed to this on one condition that my cot would also be at his side. I agreed. I was always cautious that he might not be put in any inconvenience or trouble. But sometimes it would cause me trouble.

When I was in Jamalpur I followed Baba's instruction and took my evening meals before sunset and would only take a cup of hot milk in the night. One day I returned from seeing Baba at about 10pm and found that Bindeshwariji was asleep with a quilt over his face. I asked the cook whether Bindeshwariji had taken his food before going to bed and then I washed and sat on my cot next to Bindeshwariji's bed. The cook gave me my milk and I started drinking it.

Then I heard Bindeshwariji weeping like a child. When I asked him the reason he was crying, he said tearfully, that I was drinking all the milk without sharing it with him. I asked the cook whether he had given milk to Bindeshwariji. He replied that he had taken his milk before going to bed. I enquired whether more milk was available. He replied in the negative and informed me that it was not possible to get milk so late in the night.

Now I wondered also how to pacify Bindeshwari. When all efforts to persuade him to keep quiet failed, I asked him also what I should do to pacify him. At this he got up from his bed and told me to give the milk that remained in my cup. I said that it was left over after my drink and I hesitated to give it to him. He insisted on drinking the same milk and began to cry for it again. In the end I have him the same milk. He drunk it and laughed heartily like a child. After some time he slept. But after about half an hour he began to weep like this again. I got up and enquired as to what he wanted. He said he would like to sleep with me on my bed. I pleaded and persuaded in vain. In the

end he had to be taken on my bed. I had to keep awake the whole night as I was not accustomed to sleep like this.

Thereafter for a day or two he was normal and one night at about two in the morning he said he wanted water to drink. There was water and jug in the room on a table. I gave him a glass full but he refused to drink. I enquired as to what he wanted. He kept quiet. After many enquiries he said that he would not drink that water. He needs fresh water.

After hearing our talk their domestic servant came into our room and stood there. He went to the well and brought fresh water. Even so he refused to drink it. By now some of his relatives had also awakened and when everyone enquired what he wanted, he told me in a commanding tone to go and bring the water myself from the well. When I got up to do this one of his relative s forbade me quietly.

At this Bindeshwariji flared up and said to me that I should go and fetch the water or he would break my head with a stick.

“You seem to feel you are a big officer and show me the status of a superintendent”.

I listened to him quietly. When one of his relatives wanted to intervene, I forbade him to do so. I brought the water from the well and gave it to him to drink. After drinking this water he kept quiet for some time and then laughed heartily. Thereafter he enquired whether I felt his bad behaviour. At this simple mindedness I also began to laugh. Thereafter I tried to lull him to sleep.

CHAPTER FIFTEEN

BABA ORDERS ME TO FILE AND APPEAL

After my reversion, my departmental friends and others would come to console me but I simply listened to them silently.

Amongst my departmental friends sympathizers there was one who was also a disciple brother. When He began to console me, I told him that I would be greatly relieved if he could tell me where I slipped which resulted in this demotion. He became silent. In the evening he went to Baba's darshan and he told Baba that he went to console Naginaji but that he had no words to do so, after he heard Nagina speak.

"Nagina wanted to know his mistake, but I could not tell anything. He has committed no fault - how could I point to anything?"

Baba said to him, "Ask him to file an appeal."

Baba had written in his letter of 4th January 1955 that I should apply to the competent authority. Some Margii brothers were also pressing me to file an appeal. I was wondering who was the competent authority in this case? After looking at the series of events I came to the conclusion that Baba alone was the competent authority. Once I had offered this post before him, so where was my right to appeal? I was thinking whether a thing given could be begged back.

While I was thus engaged in deliberation of this nature the pressure on me to appeal began to grow. I placed my thoughts before one of my disciple brothers and he mentioned it to Baba.

That day in the evening when I went to Baba, after my pranam Baba asked: "Why are you not filing an appeal?"

I asked in a subdued tone whether I had any right to appeal.

Baba said, "I know everything. This is my order that you should file an appeal."

Now that it was Baba's order, there was no alternative left for me. Finally I prepared the draft of an appeal and took it to Baba for approval. Baba looked at it and said it was all right. He asked me to despatch it and then to follow it up like an ordinary person, at every office. I requested Baba to exempt me from the effort of pursuing it through the offices. I said that so far I had never asked anything for myself from my superiors. I was not accustomed to do this and would not be able to do it now.

But Baba was adamant. He said, "It is my order."

I had to keep quiet as it went against the grain to disobey him. I sent the appeal and after a week I set out to push the issue through the various offices.

Before leaving Jamalpur that evening I went for Baba's darshan and I told Baba that I was leaving for Patna and Delhi the next day. It was possible that I might be requested to stay in Patna for some time, and I would start for Delhi after my appeal has been moved up from there.

Baba said, "That is alright. Go and only come back with the orders."

I told Baba that it was not within my powers to get the orders issued, but I will try as far as possibas per your instruction.

Baba said: "You would not return unless you have talked to me".

I said: "Kindly let me know the number of the telephone where I could contact you."

Baba laughed and asked, "So you would ask me on telephone?"

I enquired, "How else could I do so?"

Baba replied, "Ask me in meditation".

I was somewhat surprised and enquired, “Is it was possible to talk to you during meditation?”

He said, "Yes, you will get my voice in the same manner as you get it on the phone".

BABA ORDERS ME TO PATNA AND DELHI TO PURSUE MY APPEAL

The next day I started for Patna and in Patna I stayed with one of my colleagues. While staying there I began to try so that my appeal may be sent to Delhi at an early date. It took more than a weak for my appeal to move out of Patna to Delhi.

When my appeal was despatched to Delhi, I started for Delhi. After reaching there I arranged for my stay in one of the hotel of old Delhi and thereafter began to move up and down to the officers and political bosses to plead for a favourable response to my appeal. But I got discouragement from every quarter. One of the political leaders was a companion from my college days and a friend. But even from him I got no ray of hope. In sheer despair I returned to my hotel.

As I approached the door of my room one of the hotel waiters passed me with a plate of fried meat in one hand and a glass in the other. He had bottles of liquor and soda under both arms. I caught the pleasant aroma of fried meat and I looked at the bearer. As I looked at the plates my old love for meat revived and I began to wonder how have I become involved with so many negative restrictions about food and drink.

As I entered my room I decided to throw all these restrictions overboard and decided to order meat, drink and cigarettes for myself also. I pressed the button to call the room attendant. My mind was quite determined and it would certainly force me to act as per its thoughts. After a little while the attendant came to the room. Although I had in mind to order meat, drink and cigarettes, yet I do not know how instead I enquired from him about the departure time of the train for Patna? He informed me that it left at five. It was about three-thirty then. I told him to pack up my luggage and I was going back to Patna.

The attendant asked many leading and prompting questions, but I do not know what happened to my memory at that time, I could simply not express what was in my mind. He reminded me that I had intended to stay for a full month and it was only three days since I came and I was already talking of leaving. He enquired whether some emergency occurred?.

I said, “Yes it was like that. Please pack quickly!”

The attendant said, "Sir, you have a hundred restrictions on your food and on the way you will not get vegetables without onions and garlic. I shall, therefore, see if there is some food fit for you in the hotel, so that you may take your food here. While you have your lunch I shall pack up your luggage".

Thus saying he rushed and brought for me some chapatis and vegetables without onion or garlic. I started eating as if spell-bound and the attendant began to pack up my luggage.

By the time I had finished eating, he had packed up my things and brought my hotel bill. I paid the bill and he ordered a taxi for me. Then I paid him a two rupees tip. He asked me whether I remembered everything I had brought and had I left anything behind? He was indeed very helpful. I had not even checked up what he had packed.

Then he himself enquired. "Sir, there will not be any reservation with you, will it then be possible for you to board the train? If you like I shall got to the station with you and manage some berth for you, so that you may spend the journey in rest."

I thought that perhaps, he was not satisfied with the tip and therefore wanted to go up to the station. I thought over the matter and decided that he would be a useful assistance at the station and therefore asked him to accompany me up to the station.

At Delhi station as he took down my luggage he enquired about the class that I would travel. I replied that I would travel by Inter Class. He asked me to go and purchase the ticket while he would go to find some berth for me so that I could lie on it. He, therefore, lifted up my luggage without calling a coolie and walked off towards the train.

When I came back with the ticked and reached the Inter-Class compartment I found that the attendant was eagerly waiting for me.

He said, "Sir, I have found a berth for you and I have spread your bedding on it. I have also taken out clothes for changing during the journey."

He asked me to go into the bathroom and change and occupy the berth otherwise if someone comes and sits here it would be difficult to remove him. I did as he suggested and changed my clothes. He put my clothes in the suitcase and then I occupied my seat. Meanwhile he rushed and brought a magazine for my reading during the journey. He gave it to me and said, "Sir, read it during your journey."

Really, after I left the hotel things were happening almost automatically. It appeared that this bearer was some old family assistant of ours who knew every habit of mine so thoroughly. He persuaded me to lie down, which I did. Before lying down I have him a further tip of five rupees, which he accepted after long persuasion. He stood in the compartment as long as the train did not start. When the train started he saluted me and left.

For sometime I turned the pages of the magazine and then began to read it. Thus it was about nine o'clock and I went to bed. Before going to bed I did not even reflect on the course of the events as they were taking place. On the berth near me, there was some gentleman from Gujarat. In the morning after sunrise he awakened me and informed me that if I was interested in taking tea then this was the proper place, otherwise the next such station would only come at 9 am. I requested that gentleman to order tea for me also and I went into the bathroom with my toothbrush for a wash.

As I was taking tea I suddenly recalled that I had pushed the button to call the bearer for bringing me meat, drink and cigarettes and how thereafter I was here almost involuntarily. I thought and thought but got no answer to this riddle. My mind was not so weak as to forget such recent things, but I got no solution or clue to the puzzle. At last the train reached Patna.

At first I thought that I should stay in Patna for sometime and then go to Jamalpur. But finally I decided to get the ticket extended to Jamalpur and I reached Jamalpur at about one thirty in the night. I located an empty bed in the outer room of Bindeshwariji's veranda, spread my bedding on it and went to sleep.

I was late in rising in the morning and therefore could not go to Baba's darshan, but that evening as I reached His residence and did my pranam, Baba enquired: "How did you find Delhi? like a snake or scorpion?"

I got up and told Baba, "Delhi was so bad, why did You send me there?"

Baba said, "You took this demotion as if nothing has happened to you."

I said: "Baba all this is due to the grace of your Lotus Feet."

Thereafter Baba started for His walk and I accompanied Him, anxious to find an opportunity to ask Baba how I left the Delhi hotel?

But Baba was talking about something or the other and I was not getting an opportunity to ask Him.

Then Baba enquired, "Nagina, did you ever ride a horse?" I replied in the affirmative.

Baba said, "If the horse is a strong and fast one and the rider lets go the reins after spurring him on, what will happen?"

I replied, "Baba, both the horse and the rider will fall."

Baba then asked, "If the horse is running fast and you suddenly pull the reins?"

I replied, "In this circumstance also the horse and the rider both will fall."

Then Baba enquired, "Who is then to be blamed? The rider or the horse?"

I said, "Baba, the fault is with the rider who does not know the correct use of the reins".

At this Baba said, "If you had ordered meat, drink and cigarettes in the hotel, what was the need of my presence? I left you for a minute and you were tottering in just a moment".

I enquired most innocently: "Baba, can this happen?" "Baba replied: "Yes!" and then he kept quiet.

After he had walked some more distance, Baba said, "Nagina, there is a story with a moral. Listen!

When Draopadii was being stripped she was protecting her garments with one hand and with the other she was pulling the garments to herself asking for justice from

all these present in the hall. At that time Krsna was sitting in Dwaraka with His wife. His wife reminded him that his sister was being insulted in Hastinapur and He was sitting there. Krsna kept quiet, he did not reply. When Draopadii got no aid from those present in the meeting, she began to cry ‘Krsna? Krsna!’ Even now both her hands were clutching the garments. Again the wife of Krsna reminded Him as to what sort of brother he was that in the presence of all in the hall, his sister was being stripped naked and He was sitting silently here. This time Krsna said, ‘It appears that I shall have to go’. Meanwhile Dushasan gave a pull and Draopadii thought that her garments was about to fall from her waist, although actually it was no so, she just imagined it. She was already perplexed and lost. Now finding herself quite helpless she raised both her hands in the spirit of self-surrender and she began to cry, ‘Krsna! Krsna!’ piteously. At this juncture the miracle of the infinite growth of the garment began to take place. When Draopadii fully surrendered the responsibility fell fully on Krishna."

Thus I got the reply to all my questions without asking them.

I then asked Baba, "This means where the disciple ends there the guru begins?"

Baba said, "Yes, when a person loses confidence in his own power and intellect and when he surrenders himself fully before God, then the responsibility shifts to the Almighty."

By then Baba had reached almost to the middle of the field. Here Baba said so many other things about Delhi. He who makes whole cosmos dance at His slightest gesture also made me dance. Where my intellect failed, He caught hold of my hands and gave me support. He was opened my eyes with new enlightenment. I bow to my guru.

THE TEST OF DOUBT

At this time every day I was going to Baba's residence, placing my head at His feet and going for walk with Him, listening to His discourses whilst sitting on the tiger’s grave. After about ten or fifteen day stay like this in Jamalpur, suddenly a mean and week feeling began to press my mind. This was a feeling of disbelief. I began to doubt myself and sadhana. These I could somehow try to keep within control. But when disbelief reached its maximum limit, I began to doubt Baba also.

In this stage my mind began to remain very much disturbed and unstable. This subject was so sensitive that I could not express my inner feelings. I felt so unhappy and bad, and hated myself. I did know that a thief in the form of disbelief had entered me, which it was so difficult to drive out and it was equally difficult to seek some solution from some other gentleman.

Thus I was in a great dilemma between the devil and deep sea, as it were. My mind began to feel extremely perplexed, also my daily routine continued as usual. Even the proximity to Baba and daily association with Him did not help in driving out this devil of disbelief. I must have past some five six days in this state when I happened to meet a senior disciple of Baba with whom I had become somewhat intimate by now. Somehow he discovered that I was in mental anguish and finding me alone he enquired also what was the matter with me and why I looked so worried?

I told him that my worry is great but I do not know to whom I should express and what should I express? He told me very intimately that if it was not a very secret matter I should certainly mention it to him. He promised all help within his means.

I thought, ”I have met a gentlemen who is trying to soothe my mental pain” and this helped me regain some peace of mind. Then I told of all about my disbelief in myself, sadhana, and even Baba. I told him that the basis of my belief has been swept away.

I used to feel that I could bear a Himalayan difficulty if my faith in Him was there, but today that basis itself was slipping away from me and therefore I was feeling extremely helpless and woebegone. My disciple brother laughed heartily after hearing my account. I felt very bad at his laughter.

I told him, “ I am in great mental anguish and you are making fun of my difficulties.”

He then became more solemn but still smiling, told me that I had fallen a prey to his ailment. I did not follow him and still felt bad at his attitude. He then told me that this feeling of disbelief was only a method of Baba's test. This is a very difficult test and rarely one gets through this examination. No-one else can help in this matter except Baba. He advised me to catch Baba still more and that was the only solution. He told me that he also had undergone this kind of test. I felt some relief at this and thought that this evening itself I shall, during the field walk, request Baba to save me from such a test.

As usual I went to Baba's residence and after pranam accompanied Him for a walk. When Baba was approaching the grave I asked whether He puts His disciples to such a test; that he may loose his very faith and confidence in Him.

“Oh God, this is a very difficult examination. How can I poor disciple ever dream of passing such a test ?” Such was the mode of my expression, that Baba laughed and enquired whether I had met such and such person today? I replied in the affirmation and then He pointed out that I had become involved in a difficulty. In insisted that Baba may kindly save me. No disciple would like to appear at such examination nor would anyone get through such a test. During such a test one become utterly helpless. I was not prepared to face such a test in any way. Baba kept quiet while I was speaking. But from that very moment my feelings improved and became purified and never again I got such base ideas again. It is very difficult to unravel Baba's mysterious compassion.

Salutation to Baba who protects His devotees in all Situations

BINDESHWARIJI ESCAPES TO THE ASHRAM

I had come back to Jamalpur in the first week of March 1955, from Delhi.

Looking after Bindeshwariji, again became part of my daily responsibilities. He was not permitted to see Baba. One evening Baba was about to come to the ashram, and Bindeshwariji somehow hoodwinked me and came to the ashram. He was there before I reached the ashram. He came to the room where Baba used to sit, and sat down on the ground.

The time of Baba's arrival was approaching, therefore all disciples were persuading him to leave the room, but he refused to budge. Now people began to think that if Bindeshwariji does not get out, Baba may not come, and everyone will be deprived of Baba's darshan. Shri Kishanji, a disciple brother who had a strong body and looked like a wrestler, though that he should be lifted up physically, and taken to another room. He made all efforts to do so, but he could not move Bindeshwariji even an inch. He then called another young man who also had a well-built body. Both of

them tried to lift Bindeshwariji. Both began to perspire profusely, but could not remove Bindeshwariji from his seat. No one could believe what was happening. I recollected what the saintly poet Tulsidasji said in Ramcharitmanas, that Shiva's bow became so heavy that ten thousand princes in a combined error could not move it. This was a good example of the defeat of physical force against mental determination! It appeared as if Bindeshwariji was glued to the ground.

When I arrived, the manager of the ashram somewhat angrily said to me, “Where were you?” How could Bindeshwariji come here? Remove him from this room, otherwise Baba will not come and all will be deprived of Baba's darshan."

I asked Bindeshwariji how he had managed to sneak in there. At this, he began to laugh and said that he had to see Baba.

I said to him, "When you do not have permission to come, you should not have come. If you continue sitting here Baba will not come and all will be deprived of His darshan. Would you like Baba to get angry at me, since I could not look after you properly and so you came here."

As I said this, he got up promptly and went and sat in meditation in the inner veranda of the house. To this day, I do not know how Bindeshwariji became so heavy that two strong wrestlers could not lift him even an inch. Baba alone knows the secret. Bindeshwariji was always immersed in Baba's vibration and he had become one with Baba. Even for a moment of Baba was away from his mind, he would become unhappy and cry and weep loudly. Every part of his mind became one with Baba.

After some time Baba came. We had His darshan and also heard His discourses. Those days, whenever Bindeshwariji had Baba's darshan, he got a strong desire that he should merge himself in Baba. Therefore, both his mind and body became abnormal. This condition lasted for about two moths. Then one day Baba rebuked him and so he became normal. After that members of his family also felt less unhappy towards me. He however continued insisting for Baba's darshan and at last seeing that he had become normal, Baba permitted him. Even so, after Baba's darshan, he would become somewhat abnormal.

Sometimes Bindeshwariji’s eyes would close in such a manner that even with great efforts he could not open them. In such a condition, as he could not see anything he could sit silently. Sometimes, both his lips would get so much glued to each other that he could not utter any sound even though he tried very hard. Sometimes, both his eyes and lips would be sealed, and then he could neither see nor speak. But as soon as Baba left, his eyes and lips would open up. I noticed that whenever Bindeshwariji became abnormal, the little finger of Baba's right hand would move as if to write something, and Bindeshwariji would become quiet immediately. Even these days during Dharma Maha Cakras or darshans, when some devotees are overwhelmed with devotion, and begin to behave abnormally, I have seen that Baba moves His little finger in the same way to quiet them.

Once at the Krishnanagar DMC, one lady devotee became ecstatic. Baba, while delivering His discourse, moved his right hand up and down towards her in a graceful manner as if in Abhaya Mudra. She became completely quiet and normal. She could only speak after DMC was over. Those days, Bindeshwariji would immediately know thoughts of other persons. One day when he went for Baba's darshan, his eyes were closed lightly, but his mouth was open and he was making Omkar sound again, again and breathing heavily. This was disrupting the devotees in listening to Baba's discourse. Baba told me to take him out. His eyes were closed. I was about to lift him

with force, when he himself got up and directed this line of great poet Surdas to Baba with great force:

"You are going away from me, thinking that I am weak. But when you can leave my heart, I will know that you are strong."

Sometimes Bindeshwariji would start dancing and singing when overwhelmed in a devotional mood. Although he has no knowledge of music and dance, his singing and dancing were quite touching. Once Baba said that without Bindeshwariji, DMC is not complete.

During those days, I used to study Bhagavad Giita. Once I was pondering over one of its lines, when Bindeshwariji came and sat by my side. I was absorbed in thoughts and did not notice him. For some time, he sat quietly and then he suddenly jumped up and said, "Brother, you are having very good thoughts please share them with me." He began to insist again and again that I should tell him what I was thinking. I said, "I was thinking about a line of Bhagavad Giita and I was thinking of changing a few words." He again insisted that I should tell him quickly.

I said, "Lord Krishna has told Arjuna in Giita 'Leave aside all Dharmas and come to my shelter' (‘Sarva-dharman parityja, mamekam sharanam vraja’ [Gita 18.66]). I am thinking of amending it to read 'Leaving aside all Dharmas, I am coming to your shelter' and I am thinking of doing my pranam to Baba with these words." Bindeshwariji repeated this line twice and then expressed great pleasure and said, "This is an excellent idea. Let us act upon it." Next day when we went for Baba's darshan, Bindeshwariji said, "I leave all Dharmas and come to your shelter." And with these words he did sastaunga pranam to Baba. Baba immediately repeated the following line of the verse and said, "Fear not, I shall deliver you from all sins!” (‘Aham tvam sarva papebhyo mokshayishyami ma shuchah’. [Giita 18.66)]). After this we also got an opportunity to do pranam to Him.

Once Bindeshwariji was sitting in front of Baba. His eyes were closed. He was always in ecstasy and in the presence of Baba his ecstasy would become deeper and more expressive. In such a state, he once told Baba, "You came in the form of Krsna! Why are you hiding it from the world?" And thus he became all the more absorbed in Baba's thought.

On another occasion both of us went to the ashram in the evening. There Bindeshwariji became ecstatic at once and closed his eyes and sat on the floor of the verandah. At that time, many disciples were present there. Everyone sat in front of him. Bindeshwariji was talking something to himself in ecstasy.

Just then, he became immersed in Baba bhava as if he had become Baba. We were astounded to hear him. He spoke and sounded exactly like Baba! Some disciple brothers, who were sitting in the room, heard his voice and rushed thinking that Baba had come. When they came near, they realized that the speaker was Bindeshwariji and not Baba. They were also surprised. They said that when we heard the voice, we thought that Baba had come before His usual time and we rushed out to have His darshan. Bindeshwariji was also hearing our talk and he pointed to himself and said, "I am Baba." As the voice was exactly like Baba's, everyone was taken back. Bindeshwariji began to bless someone by gently striking his head. He blessed others by touching their ajina cakra or by pressing it. But his voice, at that time, resembled Baba's. He asked some to do him sastaunga pranam and they obeyed him. I did not like this and moved away from there.

Meanwhile he called me and asked me to do sastaunga pranam. I said, "No." Although his voice was like that of Baba, I refused to do sastaunga to him. I said, "This is reserved for Baba, and I shall not do it for you." He did not like my words, and became angry. He instructed me to sit before him, which I did. When he stretched his hand towards my ajina cakra, I stopped him from doing so and told him that it was improper and unbecoming and he should no do it. I rejected both his hands, and he became even more angry and threatened to curse me. Now it was my return to feel angry. I also said to him, "Curse me if you can!" But immediately, I recollected that Baba has entrusted his welfare to me and that I am angry with him. Therefore I got away from there saying, "Do as you like." He stayed some more time in the Ashram and then returned home.

I continued to look after him that day, and could not go for Baba's darshan that evening. Next evening when I was walking with Baba, I mentioned this incident to Baba and asked Him whether sastaunga Pranam to Bindeshwariji at that time was proper or is it reserved for Guru alone? Baba said, "When he is in Shiva bhava or my bhava, he only thinks of others welfare. But when he reverts to his unit mind, he feels angry and the thought of curse must have come to him at such a moment. Gradually, he will be cured and such ideas will disappear from his mind. You were correct in not doing sastaunga pranam to him. After this, Bindeshwariji did not ever talk of cursing again. Baba's liila is beyond my understanding.

CHAPTER SIXTEEN

BABA'S DEVOTION TO HIS MOTHER

On winter evening, I was enjoying Baba's talk while sitting on the tiger's grave.

Baba suddenly said, "Let us go, Nagina. Today I want to return home somewhat early."

Then Baba immediately stood up to leave. I was also surprised as to why Baba was in a hurry to return. In my contact with Him for one and half year, this was the first time when Baba was returning earlier than usual time. I could not suppress my curiosity and asked what emergency disturbed His daily routine and compelled Him to return early.

Baba said, "There is pain in my mother's neck. I have to rub warm oil to her neck. This will remove the pain. If we delay, I won't be able to do this."

I was moved to hear this, and to see His devotion to His mother. He who controls the whole universe, who Himself is the supreme doctor, also cares for His mother's health! This was a great lesson for a person like me who was not conscious of my duties.

Winter was not yet over, when one evening I reached Baba's residence to do my pranam to Him. I found that another gentleman of my department was also waiting outside. I inquired about the purpose of his coming. He informed me that he was to be initiated that day. I felt very happy at this. After some time when the door opened, I went in after doing pranam. I told Baba that a gentleman was waiting outside for diiksa.

Baba said, "Send him in and you wait outside. After initiation, we shall go for a walk."

I came out and sent that gentleman in and as I was waiting outside, I heard Baba saying in a loud voice, "Be normal. Be normal."

In between I could also hear the voice of that gentleman. He was calling out, "God!" Sometimes he would say, "Oh Krsna, Oh God." Sometimes he would say, "Jai Guru" (Victory to the Guru").

I heard Baba's repeated instructions to him to be normal.

After initiation, that gentleman came out and said to me, "Have you seen God face to face?"

I replied, "No."

Then he said, "Baba is God Himself, He is my Supreme Father." He was in an ecstasy and absorbed in God. He was not fully conscious of his body.

Meanwhile Baba called me in. He said, "Take care of him. He became abnormal just touching my feet. With great difficulty I have been able to give him his mantra. I am coming in a minute. We will go for a walk."

I came out and began talking to that gentleman. When Baba came out, he pointed towards Baba and said in Bengali, "He is my Baba, my Supreme Father! Are you my Father, Baba?"

Baba said, "Yes, I am your Baba."

Then Baba asked me whether I could take him to the field for a walk. I agreed. But after supporting him for some distance, I realized that he did not need support; he had to be carried along. Although his legs were on the ground, but the burden of his whole body was on my shoulders.

In the field, when Baba sat on the tiger's grave, this gentleman sat close to Him on His right side. For some time, he was silent then he asked Baba, "Will you do me a favour?"

Baba replied "Yes, certainly."

As Baba said this, he put his head on Baba's lap and lay down. Baba began to rub his back and arm. Sometimes Baba was also massaging his arms. Seeing this, I also began to massage his legs and feet. He removed his head from Baba's lap only when it was time for Baba to return. Thus, for about one and a half hours, he received Baba's sweet love in His lap. Baba was also keeping him on his lap as if a child was sleeping there, and was rubbing his body gently. I will never forget this experience of witnessing Baba's divine love. Blessed is that gentleman also. How pure must his previous life's karma be, that in the first darshan itself he had God realization ion Baba and was getting such affection from Him.

On return, Baba said, "Nagina, take him with you and look after his needs."

I asked, "Baba, will he be able to travel today?"

Baba said, "Yes."

I took him along to Bindeshwariji's house, and after taking care of everything, I took him to the railway station and saw him off.

Many times after that when he came for Baba's darshan, that gentleman would become abnormal. In that condition he would normally say, "Hare Ram Hare Krishna", and then would become quiet again.

I once asked Baba, "Why does he speak like this in Your presence?"

Baba gently smiled and said, "He sees me sometimes as Rama and sometimes as Krishna and so speaks like this."

One day, while he was crying and was in ecstasy, Baba asked me, "Nagina, do you recall that chapter of Bhagavad Giita where Arjuna says, 'My body perspires and trembles. My mouth is dry, my hair stands on end due to overwhelming bliss'?

I said, "Yes, Baba."

Baba said, "This is the state of this sadhaka." I bowed to the infinite forms of Baba.

MY FATHER MEETS BABA

The same month of March 1955, I went to Bhagalpur for some work. I had to stay there for two days. During my absence, my father came to see me at Jamalpur. I had not gone home after leaving Begusarai, nor had I inquired about the well being of my family. Hence, he himself had taken the trouble to come to Jamalpur. The fact is that from worldly point of view, I was always a burden on my family. Father, was worried and concerned about how I lived. In my absence, my brother-in-law and Bindeshwariji looked after him well. When I returned, I was surprised to find my father there.

Father said, "You have not written any letters since leaving Begusarai. I have therefore, come to see you." After sometime, I came to know that Bindeshwariji had somehow persuaded my father to take initiation and with Baba's permission, had taken him to Baba's place. Baba put one condition prior to initiation, and it was that he should not ask any other question except relating to initiation. Bindeshwariji informed him the condition.

At the appointed time, Bindeshwariji took my father to Baba's place. They arrived early, and waited in the courtyard. When the door of Baba's house opened, Bindeshwariji took my father in and he came out. Although my father knew the condition, he asked Baba several questions. One was: "Do we have to under go the reactions of our actions?" Baba replied, "Yes. They will have to be undergone for certain." Then there was some conversation and Baba rose to go out for a walk. When my father asked for initiation, Baba said, "You don't need initiation. You continue to do what you are doing." Then my father and Bindeshwariji returned, and thus he could not get initiation.

When I came to know that, I felt sad and apprehensive. I asked my father how this happened. He said most innocently, "I knew the condition, even then I could not refrain from asking questions. I was helpless Baba replied to my questions in the most satisfactory manner, and did not object to questions. But I had a strange experience. When we reached Baba's place before time, and were waiting in the courtyard, my entire life since the childhood began to appear on my mental plate like the film of a picture, and felt as if all had happened only yesterday. It is written in the scriptures that at the time of death the whole life flashes upon the mental plate."

I felt a little worried. But seeing that my father was quite healthy, my doubts disappeared soon. I had much faith and respect for my father. I was somewhat unhappy that my father could not get initiation and several times I though of again requesting Baba for it. But somehow I could not mention in to Baba. Next day, father returned to our village.

BABA'S SELECTION OF INITIATES AND OUR METHODS OF PRACAR

During those days, Baba gave initiations extremely selectively. It was for those who had the patience to pursue Baba's disciples, who in turn requested Baba, and then Baba selectively graced some by initiating them. Such period lasted up to June-July of 1955. Then Baba permitted that the ardent seekers could be sent for initiation after His permission. Baba agreed to this only after our repeated insistence. Baba only allowed dissemination of spiritual ideals, and forbade any mention of His name to the people.

We discussed with people what Baba used to teach us. There were no books available then. In the November of 1954, for the first time Baba asked His disciples to disseminate His spiritual teachings.

Meanwhile many disciples requested Baba that His teachings must be disseminated widely in some organized way and the initiation should be available to all.

After repeated requests from disciples, Baba agreed and said that He will train some acaryas to initiate people and train some tattvikas to teach philosophy.

In the December of 1954 Baba had formed the organisation, and on January 5th 1955 it was named Ananda Marga.

THE FIRST ACARYAS

Now in February of 1955, Baba started taking the acarya classes and by middle of March, the first batch of acaryas was ready. Shri Chandranathji was also a graduate of that class. Then Baba started conducting tattvika classes, and the first batch of tattvikas was also ready by April-May of 1955. I was also in that batch. Now the tattvikas were teaching philosophy and acaryas were initiating people. Some people were both acaryas and tattvikas. They used to teach as well as initiate. Now acaryas and tattvikas were getting trained regularly as a result all these efforts, a very large number of people got initiated. Among them were large number of intellectuals who were much attracted to the philosophy.

From the very beginning, Baba was against creating distinctions amongst His disciples. Thus Baba removed the caste distinctions. He said that all belonged to one human family with Parama Purusa (Cosmic Consciousness) as the Father and the Parama Prakrti (the cosmic creative principle) as the Mother. To further remove caste distinctions, Baba asked His disciples to give up the 'sacred thread' and the tuft of hair on the head called 'shikha'. Baba also taught that this universe is our country, and we are all world citizens. The property and wealth of this universe is for the growth of all people. How great are His ideals! As human values and Dharma were declining, Baba was increasing the speed of His organization. He is leading us towards society free from narrow-minded ideas, dogmas and all kinds of exploitation.

By this time, "Ananda Marga Elementary Philosophy" was printed in Bengali, and it was being translated into Hindi. "Carya Carya" a book containing do's and don'ts for sadhakas was also published. Everyone realised that Baba was shaping a new human society. Today, of course the organisation vigorously projects His ideals worldwide, but at that time we only envisioned some of the glimpses.

CHAPTER SEVENTEEN

Salutations to Baba the Great Who Conquers the Lord of Death

22nd MARCH 1955

Right from the start, the evening of Tuesday 22nd March 1955 seemed to be different from other evenings, though I knew of no reason why it should be. As usual, I went for Baba darshan in the evening, and was waiting for the door to be opened. As I was waiting, a soft sound of music came from His sitting room fro behind the closed doors. This was something different to usual and I was thinking that perhaps Baba's younger brother was singing. Just then the door opened and I found that Baba Himself was singing "Hari, Hari" in a melodious and musical voice.

Baba was in a very happy mood that day and He opened the door and sat on a chair. I did my sastaunga pranam and Baba blessed me, "Shubhamastu" (Be blessed).

When I stood up after fro my prostration, Baba asked me to sit down on a chair in front of Him with a small writing table between us.

As I sat down, Baba closed His eyes and after a few minutes, His head nodded forward on His chest. As He was wearing glasses that threatened to fall off, I rose from my seat and intertwined my fingers to make a resting-place for Baba's head. I rested Baba's head in my hands. As His head touched my hands, Baba started as if He had awakened from sleep and asked, "Who"? Nagina? When did you come?”

I said, "Baba, I came only a little while ago. I have just done my pranam and You asked me to sit."

"Baba said, "Well! Well !" and then again fell silent.

I rose and occupied my seat again. I knew that Baba used to go for His evening walk after His sadhana, so I presumed that Baba had just come out of samadhi and that these were the lingering after-effects of samadhi making Baba lose consciousness like this. As I was thinking this, His head again began droop forward. At this, my first suspicions turned to conviction that Baba was experiencing the after-effects of samadhi. As I saw Baba's head falling once more onto His chest, I again rushed forward and placed it on the bed of my interlaced fingers. Once more Baba started up and looked straight at me.

This time I said, "Baba, your spectacles will fall off” and saying this, I took them off His face and placed them on the table.

This time Baba did not say anything but gestured that I should sit as His feet. I sat down on the floor and began to gently press His feet and in a few minutes someone knocked at the door. I was in a dilemma whether to open the door or not. Another knock came and Baba gestured feebly as if very weak, that I should open the door.

I got up and opened the door and admitted Shri Pranay Kumar Chatterjee, a senior disciple and acarya, who was also the general secretary of the Samgha. I came back and sat at Baba's feet and Pranayji drew up a chair and sat on it by my side. It was the last week of March and the weather was already hot, and Pranayji wiped his face with his handkerchief and then began to fan himself with it.

Baba was sitting very quietly all this time, and I was wondering what was happening to Him. I was waiting for Shri Pranayji to look at me so that I could draw his attention to Baba's condition, but he was busy cooling himself with his handkerchief. After some time, Baba called him in a very feeble voice and indicated that he should sit with me at His feet.

When Baba spoke he whispered in a feeble voice with great difficulty as if very weak. I had been holding Baba's feet all this time and felt that they were now getting very, very cold. I became increasingly anxious and grasping Shri Pranaji's hands also, made him also feel Baba's feet.

I had never seen Baba in this condition ever before and I was feeling bewildered and confused and increasingly anxious.

Baba's voice broke our worried silence as we sat holding Baba's feet. His voice was as feeble as the buzz of a dying insect, but His words commanded our attention like a clap of thunder.

"Today my very dear acarya and very dear disciple are before me whilst my samskaras are exhausting . What better opportunity will there ever be!"

As Baba said this Pranayji began to sob and weep and said, "Baba what are you saying?"

Thus far I had not grasped the situation. I was a new sadhaka and I did not know what was meant by exhausting the samskaras. In confusion I looked from Baba and then to Shri Pranayji who was weeping continuously. He said, "This Ananda Marga which You have just created has not yet been able to stand on its own legs and You are thinking of leaving the body! What will become of this? What will become of us?"

It was then that I realised that Baba was talking about giving up His physical body and was thrown into the same grief and shock as Shri Pranayji. I felt as if the very earth was slipping away from beneath my feet. Now both of us were weeping, pleading and beseeching Baba to keep His body. Desperately we clung to His feet as if we could somehow restrain Him by force.

"Give me up, let me go!" Baba repeated over and over, but not knowing why, I could not let go of His feet.

In an attempt to deflect us, Baba said,"Take savikalpa samadhi, take nirvikalpa samadhi- but let me go!" But Pranayji merely replied, "Baba we will not accept this."

Gradually Baba's voice became weaker and weaker until no words but only air escaped from His throat. He began with His own hands to remove our hands from His feet. Whatever restraint remained broke down and we began to weep in utter helplessness. I could think of nothing but that our fortunes were now so reversed that Baba is now tearing our hands from His feet Himself?

Even though Baba applied force, I did not let go my hold of His feet. When Shri Pranayji wanted to give up and let go, I caught his hands and made him keep hold Baba's feet also. In those anxious moments when I did not know what to do and what not to do, one feeling grew stronger in me, that Baba would not give up His body as long as we continued to hold His feet.

With this conviction, I continued to hold Baba's feet firmly with both hands, weeping and pleading with Him, "Baba, do not go away leaving us shelterless and helpless."

At one point, Baba gave such a strong push that both of us lost our hold on His feet but we again seized hold again and began to helplessly beseech and plead with Him not to abandon us. By now even our voices were becoming weakened due to prolonged weeping.

I was thinking of all my hopes of time to be spent with Baba and the loss of those dreams that now seemed imminent. Every moment seemed like an age and we lost count of time.

BABA TAKES A SAMKALPA

I did not know how long we had been pleading and weeping, but at last Baba took pity on our despair and sorrow and said, “Peace! Peace!’ I am taking a samkalpa (determination)”.

Shrii Pranayji let go of Baba's feet but I kept hold. I asked, “Baba, should I really give up my hold? Do you promise to remain?”

Baba replied, “Yes, I am taking a samkalpa”.

I said, “Baba, take samkalpa for a long time”. Then with a heavy heart I gave up my hold of His lotus feet.

Baba told Shri Pranayji, “Help me sit in the lotus posture.”

Shri Pranayji assisted Baba who assumed the lotus posture seated on His chair whilst we sat some distance from Him watching Him closely.

For some time, Baba sat silent in padmasana with His eyes closed. When at last He finished and assumed a n easy posture, I asked, “Baba, for how much more time have You taken Your samkalpa? Have you done it for a long period?”

“Yes” said Baba and a wave of relief swept over me. Now that the critical moment had passed, the enormity of what had transpired struck me, leaving me shaken, I thought of what might have happened if Shri Pranayji and I not been there.

After some time Baba started for His walk. He moved that day with slow steps. We three walked for some distance together and then Shri Pranayji went to the ashram and I went on alone with Baba.

BABA’S IISTA MANTRA

After walking some distance, Baba again began to repeat “Hari, Hari."

I enquired why Baba was chanting 'Hari, Hari' that day.

Baba replied, “'Hari’ is my iista mantra and I have given up my last three bodies while chanting this mantra. That is why I am repeating this mantra again and again. I have not given this mantra to any of my disciples, since if someone concentrates intensely on this mantra, I will feel like giving up my body”.

I then said, “Baba please do not repeat this mantra any more as You had already taken a samkalpa to live.”

When we reached the far side of the bridge on the edge of the field, Baba told me to go as He wished to go to the field alone that day. He said that some people had an appointment with Him in the field and that they would come there.

I said, “Baba I do not want to leave You alone today. I feel apprehensive, particularly as You are again chanting, 'Hari, Hari’”.

Baba said, “There is nothing to fear I have already taken a samkalpa to live. Now you may go back.'”

Meanwhile I saw Harisdhanji coming towards us. I requested him to go with Baba as far as possible and told him to be observant and if Baba started repeating “Hari, Hari”, to request Him not to chant this mantra. Harisdhanji agreed and accompanied Baba on His way. I reluctantly returned.

At about ten in the night Harisdhanji returned and I enquired about Baba.

He said, ”Baba continued to chant “Hari, Hari’. First I asked him not to, but then I also began to enjoy His chanting, so listened in silence.”

I was furious. “When I asked you to see to it that Baba does not repeat that mantra why did you not follow my instructions? How could anyone rely on you?”

He said that he had left Baba safely at His residence shortly before, but I was nevertheless anxious and worried, and sleeplessly continued to worry about Baba all through the night.

In the morning when I reached the ashram, Shri Pranyji told me that he had already gone for Baba’s darshan that morning, and Baba was perfectly all right. In the evening I went to Baba's residence to do my pranam, and also accompanied Him on His walk in the field. He was still walking very slowly but I was satisfied that He seemed in good health. After that Baba continued to go for His evening walks each day but as His pace continued slow, I began to wonder whether Baba was indeed not yet His normal self.

25th MARCH 1955

On the evening of the 25th of March, we started for a walk as usual, but midway Baba turned and came back to the ashram. That day several senior disciple brothers were present in the ashram and they took Baba into His room where He took His seat. Baba then began to call these senior disciples one by one until they were all assembled in the room and the doors were closed. Some of those in the room were already acaryas and others were undergoing acarya-training. Shri Pranayji however, was not there. Outside on the veranda were the more junior disciples, like myself.

When I observed that Baba had still not come out after a long time, I thought hat He had perhaps started taking class. Taking a class could mean that Baba would be occupied for up to two-and-a-half hours and so I concluded He would not resume His walk that evening. I therefore decided to leave and Bindeshwariji and I left the ashram for home.

We must have walked only about fifty yards when someone called my name. We stopped and when that gentleman caught us up I recognized that he was a brother

disciple. He told me that Baba was calling me and so I returned to the ashram along with Bindeshwariji.

Baba was still talking to the senior disciples in the room and so I continued to wait on the veranda. After a long tie, a senior disciple came of of the room and the door opened, but he went back inside almost immediately pulling the door to, behind him. As the door was a little ajar, some of the sounds from within drifted out to me. Then I heard Baba chanting, "Hari, Hari."

Alarmed and with trepidition, I could not help peeping inside the room. I saw that Baba was lying on a blanket spread on the floor, chanting "Hari, Hari," surrounded by the other disciples watching Him.

Now full of anxiety, fear overcame my sense of propriety and I entered the room without permission.

Pushing past several of the senior disciples I rushed into the room and spoke directly to Baba, “It was only three days ago that You took a long samkalpa to live and now You are again doing the same thing. I beg You, please stop repeating this mantra!”

But Baba kept on repeating "Hari, Hari".

None of the disciple brothers there had been present on March 22nd and so did not understand what I was talking about and stared at me in puzzled disapproval.

“Quick brothers” I said, “everyone must take hold of Him. Start pressing Baba's feet and body and until He takes a samkalpa again, do not to leave Him.”

Exhorting them thus, I fell at Baba’s feet and began to massage them and asked the others to do the same whilst explaining briefly what had occurred on the 22nd arch.

Now their bewilderment fell away and shocked comprehension showed on their faces, just as it had come to me on the preceding occasion. They saaw that we had to intervene before Baba gave up His body. We were now all weeping and pleading to Baba to give up the idea of leaving His body. But Baba continued chanting, "Hari, Hari."

Among the nine or ten disciples in the roo that day were respected Shri Chandranathji (my medium), my childhood friend and classmates Shri Vishvanathji and Bindeshwariji. I distinctly also remember the presence of Shivshankar Bannerjee, Shishir Dutta, Shivanath Bose and Harisadhanji.

Except for Bindeshwariji, each one of us was massaging some part of Baba's body. Bindeshwariji overwhelmed by emotion, was sitting in one corner breathing loud and long. Every one of us was in tears and praying to Baba not to give up His body.

Totally desperate, I said to Baba, "Baba, this is cheating us. You told us that You had taken a samkalpa to remain for a long time and it was only for three days! Do not leave us in this sad and helpless condition."

Suddenly, Baba said, "Kishanji, your work is done".

Baba was addressing Kishanji, a disciple who was not there that day. I felt that if Baba is talking in an incoherent manner to absent people, then the end must be near. This thought fuelled my anxiety further and weeping all the more I cried out, "Baba, what are you saying? Kishanji is not here!"

Baba only responded with "Hari, Hari."

I was so confused and desperate at this juncture, that I asked one of the disciple brothers who was sitting pressing Baba's temples, "Cover Baba's mouth with your hands and stop Him chanting 'Hari, Hari'." Later I was horrified with myself that I could have suggested such a thing, but then I was in a state of shock.

Then Baba addressed Vishvanathji, who was near His head, "What do you desire?"

He replied, "May you be forever in front of me, Baba!"

Baba said, "Tathastu! May it be as you wish!", then continued chanting "Hari, Hari".

More than three decades later Acarya Vishvanathji could still, whenever and wherever he desired, see Baba and converse with Him. This is the miracle of the infinite grace and blessings of Baba. I feel honoured that for this unique blessing, Baba selected my boyhood friend Shri Vishvanathji.

But now, in the roo with Baba, we lost all courage and were all weeping bitterly still clutching hold of Him.

Then Baba seemed moved by compassion by our pitiable condition and said, "All right, get me seated, I shall take a samkalpa again."

We all cried out in relief and we supported and lifted Him up as Hesat in the lotus posture. Then He asked us to leave the room.

I protested, "Baba, three nights ago, you allowed us to remain in the room with You. Why are You asking us to leave the room today?"

Baba said, "Nagina' it will be proper that all of you go out."

Thereafter, on Baba's instructions and assurance, we all want out and closed the door. We all come to the inner veranda and began anxiously to wait for Baba to call us back in the room. For sometime we waited patiently but as time passed, we began to worry. I told a senior disciple brother that delay could be dangerous and so he should seek Baba's permission so that we may enter the room.

He called from outside, "Baba - may we come in?"

Baba said in a very solemn and clear voice, "Do not disturb me. I am taking a long samkalpa".

From the very sound of His voice, we could understand that Baba was now perfectly healthy and we settled down to wait more easy in our minds,

After sometime Baba called us in. He was still sitting in padmasana and He held His right foot with both His hands and said. "All is well, all is well."

It was a mystery to me what Baba was doing and meant by this, and to whom He was speaking. It remains a mystery to this day.

After sitting with us for some tie in the ashram, He left for His residence with one of the senior disciple brothers. We followed Him for some distance and observed

that again His pace was very slow, until at about 10 p.m. we went our different ways silently. We did not feel like talking to each other.

The next day I met some of my senior brother disciples and I asked them. "Why is Baba doing this again and again?"

Pranayji said, "Baba has exhausted all His samskaras, and therefore He now does not want to retain this body."

I said, "I have heard that the exhausting of all the samskaras is salvation, but I have never before heard that the finishing of samskaras means death. Can you explain this to me?

He explained, "After the samskaras are finished, this is certainly the state of liberation, but for the welfare of the people of this world, liberated beings take a samkalpa, or a determination, to remain in the world. This samkalpa becomes the new samskara which enables them to retain this body for the service and well being of the world. Unless such a samkalpa is taken there will be no reason to retain the body, and death is a certainty. Therefore on March 22nd Baba took a samkalpa but it was for three days only. That shows that until yesterday Baba was undecided whether to keep His body or not. Even now we cannot say for how many days more Baba has taken this new samkalpa."

Although He had said that He was taking a long samkalpa my mind was already apprehensive at the thought of the previous day's event. This explanation made me even more worried. On March 22nd Baba had said that He was taking a long samkalpa but it proved to be only of three days. This time also Baba said that He was taking a long samkalpa, but on the basis of the previous experience it could not be said whether this was indeed a long time by our reckoning. Everyone who learnt of this incident became sad and anxious.

The next day I went as usual to Baba's residence and did my pranam and went for a walk with Him. Several times it came to my mind to ask Baba about the length of the samkalpa, but I had no courage to start a conversation on this topic. Baba was still walking slowly this day, but He kept to His regular routine was as usual after this event and continued to go for His regular evening walks.

Salutations to Baba Who Bestows All Good Things on All

One evening soon afterwards this incident of 25th March, as we sat on the tiger's grave, Baba said, "now my mind no longer feels at home on this planet".

Not quite understanding this, I sat looking into His face awaiting some explanation.

"There is no 'nirman citta' person on the planet any more", He said, "so I no longer enjoy myself here".

Baba had become very serious, and I knew that He meant what He said about not wishing to continue living on this planet. He still wanted to give up His body. It saddened me that He kept coming back to that subject. But to maintain the conversation, I said, "Baba, what is 'nirman citta' person?"

"After intense meditation, when sadhakas attain the final goal of sadhana – absolute perfection – if they have also exhausted all their samskaras, they continue to

live on the planet with the same bodies, or they obtain new bodies in order to serve creation. The samkalpa to serve creation for a fixed period of time becomes a new samskara for them. They stay on the planet for that fixed time and then depart. Such perfected beings are called 'nirman citta'".

"Baba do these perfected beings also need to do sadhana?"

"They do not need to do sadhana, but they do so for two reasons: to enjoy bliss, and to impress upon their disciples that they must do sadhana under all circumstances."

I shivered in my heart again, lest Baba leave us too.

MARCH 28th 1955

On March 28th, as Baba and I were crossing the wide bridge over the railway line on the way to the field.

Baba said, "Nagina, if I do not keep my body, get 'Ananda Marga Elementary Philosop[hy' translated into Maithili by a native speaker of the language. Mithila badly needs the philosophy and it is an appropriate place for Tantra sadhana. In the past, Tantra sadhana used to be very popular there, but today the practitioners are widely scattered. I desire that Mithila should regain its proper status in this regard".

Baba said no more, but His words, 'I I do not keep my body', created heart-breaking confusion in my mind. Again I wondered if His samkalpa of March 25th had also been for a short time. The darkness of gloomy fears surrounded my mind. I felt like asking Baba about it again, but the thought of His leaving the body was so painful that I dared not reinforce it in His mind by bringing it up, so I decided to hold my tongue.

CHAPTER EIGHTEEN

Salutations with Baba Who Is the Death Of Death

While I was in Jamalpur, it was matters pertaining to Baba that occupied my mind. But the affairs of the outside world intruded from time to time. I had not put the matter of the appeal for the reconsideration of my demotion I had made in Delhi in February, completely out of my thoughts. However, I felt that whenever any brother disciple would mention the issue of my demotion to Baba that it appeared to make Him very sad. I had therefore become alert and arranged that no one should mention anything about this to Baba and requested all my friends not to allude to my problems in front of Baba.

APRIL 1st 1955: MORNING

Then on April 1st 1955 I received the information from my brother disciple and colleague Shri Harivansha Jha of Mithila, that the appeal against my demotion had been turned down. Although I was myself very upset on receiving this news, I still cautioned him not to mention this to Baba as he was on his way to have Baba's darshan.

Despite my caution, Shri Harivansha Jha did tell Baba that my appeal had been rejected, and hearing this, Baba became very unhappy and said; "Now I do not want to retain this body. Those rascals have unjustly harassed Nagina a lot".

At noon Shri Harivansha Jha came to me and told me, "Baba was very sorry to hear about the rejection of your appeal. He no longer wants to keep his body".

I was very upset and asked him, "Why, despite all my warnings, did you mention this to Baba?"

He said, "Baba asked me whether I had seen you. When I told Him that I had met you only a little while ago he, I mentioned the rejection of your appeal in this connection."

I was not satisfied with this reply, but the damage was done. Now I was worried why Baba was again referring to His desire to leave His body. Perhaps this time also He had not taken the samkalpa for a long time? I feared what may happen and began to wonder whether Baba wanted us to face such a tragedy and suffer the pains of separation from Him? I worried about it the whole day.

At about five in the evening I met a senior brother disciple and I voiced my fears to him. He took my misgivings seriously but could offer no suggestions to allay our fears. I told him that I was afraid of going alone to go to Baba alone to do my pranam in the evening, and requested him to accompany me. At first, he was unwilling as his wife was gravely ill and hanging between life and death. The doctor had also called him to say that he would come in the evening to see his wife. I knew about these personal difficulties of but still insisted that he must accompany me to Baba's residence this evening. Seeing how worried and frightened I was, he succumbed to my persistent requests and agreed to go with me, but said that he would return early from Baba's residence.

APRIL 1st 1955 : EVENING

AT BABA'S RESIDENCE

As Baba used to go out for a walk after seven p.m. in those days, it was decided that he would come to my residence at quarter to seven, and we would go to Baba's residence together. Just as we were about to leave another disciple arrived from Monghy bringing the proof of the Hindi translation of the book 'Ananda Marga Elementary Philosophy' to be corrected by Baba. Baba had already given him an appointment, and it gave me some relief to think that it would be possible to engage Baba, if just for a little time, in proof reading. All the three of us left together for Baba's residence.

We arrived and I awaited the opening of the door with some anxiety, however we did not have to wait for long before Baba opened the door himself. He saw the three of us standing outside but called me in alone. On other days Baba used to sit on a chair, I would offer my pranam and then we would start for the evening walk. But that day it was different.

Baba went back inside and remained standing and asked me to close the door. I followed his instructions. He continued standing whilst He told me in all seriousness "Nagina, these rascals have harassed you a lot. Today I give you an opportunity. You tell me the names of all those whom you want to be punished".

I thought, "Baba is always talking about the bliss and welfare of all. How can He be talking of giving punishment to someone today? Is he not testing me?"

Meanwhile Baba again repeated, "Speak, speak out the names of those rascals. Today, I must punish them all."

I said, "Baba, I have no names to mention."

Baba again repeated "Nagina - I am short of time. I am giving you this last opportunity. You will have to mention the names of those whom you want to be punished,"

I said, "Baba, I shall not mention any name. If punishment has to be given here I am, punish me to the extent necessary,"

Baba said at this, "Do not talk of principle at this moment - remain in reality."

I said, "No Baba - I do not want anyone to be punished."

In order to change the topic I said, "Baba two more brother disciple are standing outside. May I be permitted to call them in?"

But Baba did not give His permission.

Then I said, "Baba, one of them has brought the proof of the book 'Ananda Marga'. Kindly have a look at it."

Baba dismissed my suggestion with a wave of His hand. He was still standing, so now I requested that He may sit down so that I could do my pranam to him. To this He agreed, sitting on the chair, adding that He had very little time. I did my sastaunga pranam and Baba blessed me. After this, Baba remained seated, so I sat at His feet and began to massage them.

I had been apprehensive all afternoon, and when I heard Baba saying that He was short of time and asking me the names of those who were to be punished, my anxiety increased further. Hot alarm surged through me like flames blazing up from the coals at a blast from the bellows.

Baba was sitting silently as I massed His feet in great perturbation of mind when I began to feel that His feet were getting cold.

“Baba!” I exclaimed, “Your feet are getting cold!”

“Yes”, He said quietly, “now I shall not retain this body."

Deeply distressed I began to weep. On the previous occasions when Baba wanted to give up His body, there were always one or more brother disciples with me which gave us a sense of relief and mutual support. But this time I was all alone with Baba and I was not feeling confident to bear this calamity without support. I began weeping and pleading with Baba not to give up His body and at the same time was massaging His feet as I did not know what else to do to stop Baba from giving up His body.

I pleaded, "Baba! Do not go away leaving us helpless!”

Baba said wearily, "Nagina, you had a great ambition to be Assistant Collector. I am making you Assistant Collector here and now. Now you give me up."

I remonstrated with Baba, “This would mean trading with your life which I shall never do. At this price I want no treasure of the world, let alone the Assistant Collectorship! Whatever may happen to me, You should remain in this world!" Saying this I began to weep again.

Baba said again, "No Nagina! You should not do like this. Take the kingdom of this world but leave me".

I had reached the depths of my feeling of impotence, but suddenly by Baba’s grace, I found the strength to reassert my determination. I declared, “This would be a losing proposition for me and I shall not going to leave You at any cost."

During this exchange, I had been holding His feet firmly and felt them now becoming ice-cold. I was crying loudly and bitterly and now Baba began to push my hand away to get His feet free.

Seeing no other course open to me, I twisted myself around His feet and began to beseech, "Baba! Do not leave us orphans and helpless in this manner !”

Now I closed my ears to all Baba’s remonstrances and only repeated insistently, "Baba some how or other you must remain amidst us. You have twice assured us that you are taking a samkalpa to live a long time, but in fact, both the times you deceived us." My condition was bizarre; I was weeping as well as speaking, but Baba appeared unmoved.

In the meanwhile Baba suddenly said, "Nagina! All right, get up. Let us go to the field."

I said, "No Baba as long as you do not promise I shall not leave You."

Again Baba said, "Look! Do not insist! Get up! We shall go to the field."

I let go and heard Baba order Himself in a tone of command, "Prabhat Rainjan Sarkar! Get well for sometime. You have to go up to the field."

Then Baba stood up suddenly and began to walk towards the door. When I followed Him, I glanced into the back room and saw Baba's mother approaching the room we were in. Now I understood why Baba suddenly got up in haste. She had perhaps come from another part of the house after hearing my crying. Baba had become aware of this although that room was not visible from where He was sitting.

By now Baba had left the room and I know began to regret having agreed to go to the field. Had we remained there and had I told Baba's mother everything, she would also have given support to me and that would have been a powerful support indeed.

Outside, I saw my senior brother disciple and silently motioned to him to accompany us to the field. He pointed out some difficulty, but I took him along with me. This senior disciple brother was present in the ashram on 25th March 1955. On the way we met two other brother disciples and I silently asked them also to come to the field with us also.

That day Baba was walking in a strange manner. He appeared to be walking mechanically as if only two legs were walking without any connection to the rest of the body. Normally as one walks, the arms automatically swing to and fro, but, Baba was walking and His arms were hanging from his shoulders immobile. He was breathing heavily with rasping breath. His gait was unnatural and the sound was unpleasant to hear.

We followed Baba silently. On the way, my thoughts revolved around one idea: "What is that power that ordered 'Shrii Prabhat Rainjan Sarkar get well for sometime, you have to go up to the field.' But I have not been able to find a solution to this riddle till this day. It is an unsolved question, which Baba alone can solve. Whether that moment will come in this life, I cannot tell.

APRIL 1st 1955 : EVENING

AT THE FIELD

Now we had reached the field and as we approached the tiger's grave, we found Shri Kishanji already there. Baba usually sat of the tiger's grave facing north, but that day He sat facing west.

I was relieved at Shri Kishunji's presence for I felt that he would understand my anxiety and give support throughout whatever crisis was to come. Soon, though, I saw that he, like the others, was reacting with helpless passivity.

There were now five of us there, and by Baba's grace my determination had returned. I told my brother disciples, "Today again, Baba is trying to make us shelterless by leaving His body as He has attempted to do twice before. Let us therefore catch hold of Baba's feet and plead with Him, and go on pleading with Him, until He promises that he will not give up his body".

All of us began to appeal to Baba that He should discard the thought of giving up the body from His mind.

Baba said, "Nagina, this would be against the principles of Nature. It would be wrong to do anything against the laws of nature."

I told Baba, “The rules of nature are for those who are within the bondage of the world, but You are the master of nature therefore nature will follow Your dictates. Kindly, do not mislead us by taking recourse to the laws of nature. Do not leave us helpless and shelterless. You should take pity on us! Why have You become so hard-hearted and cruel?”

Baba then said, "Now let me see how you do your Iishvara pranidhana (meditation) here?”

I said, "Baba do not deceive us in this manner. Today we are not going to do anything which requires giving up the hold of Your lotus feet”.

Baba tried to entice us with many inducements of spiritual experiences we could have in sadhana, but we were not prepared to give up the hold of His feet.

Then Baba told us straightforwardly and clearly, “Let me go. My time is over!”

We were already weeping and pleading with Baba, now we became all the more desperate and began to weep and insist that Baba should not give us up in mid-stream like this. But today Baba became absolutely hard hearted and looked as if he was completely unaffected by our entreaties and requests.

He again said, "Leave me”, and began to pull His feet forcefully from our grasp.

It was a heart-rending experience. I was thinking how He who meditation had always been so loving, whose lotus feet we were never tired of embracing and who had been never unwilling for us to do so, had hardened His heart towards us today. He who had listened caringly and was always so loving was today using force to remove our hands from His lotus feet. Could this be the same kind Baba? It could not be conceived that same Baba who was giving infinite love could become so cruel and hard-hearted. When we envisaged the calamity ahead, we understood that Baba was not only an ocean of love but was also harder than the hardest vajras (thunderbolt).

Evil days and misfortune loomed before us in a fierce form and we had no other recourse but to beg for His mercy. It is my prayer that no sadhaka may ever face such an evil day.

Thinking, "Oh God, what is in store for us? Has Baba forgotten the meaning of compassion, pity and love?” I became all the more desperate and wept bitterly.

But all our weeping and entreaties were in vain. Baba did not melt. Once he pushed so hard with His hands that all the five of us fell flat on the ground. While still lying on the ground, I asked Shri Kishanji to grasp Baba's feet quickly, and everyone quickly got up and caught Baba's feet again. There was no room for me to do this and so I knelt behind with my arms around Baba’s waist laying my head on His shoulder so that my cheek lay on His chest.

Still weeping, I was pleading with Baba not to be so hard-hearted.

But Baba was only saying, "Leave me! Leave me! Give me up."

Then once more Baba said, "Nagina, you take all the wealth and the powers of the world, but give me up."

I said, "Baba this will be very losing bargain for us. I consider everything in this world as a useless trifle compared to Your life which is all in all for us. We shall be eternally grateful if for our sake You kindly keep Your body. Thus alone the world will be saved and in this lies the good of the world."

Baba said again, "Do you want that atom bombs and hydrogen bombs strike the earth and I remain a silent spectator?"

I said deferentially, "Baba, it all depends upon You. If You desire, these bombs will strike the earth, but if you do not so will, it cannot happen. All this is as you wish. What has this to dowith You giving up the body?"

Instead of answering my question, Baba said, as if to reassure us, "After taking my decision to leave the body, I created powerful spiritual vibrations with the help of my varabhaya and janusparsha mudras. With the help of those vibrations, you people should progress and guide the world to the Supreme Beatitude".

I did not understand these mystical things then, so I disregarded them and focussed my attention on keeping Baba's body alive. But Baba, being anrayami or all-knowing, explained without my asking.

"Nagina, I have already released the vibrations of the varabhaya and janusparsha mudras. With the help of the psychic and spiritual energy accumulated from your sadhana, you will be able to contact these vibrations. Just as you receive guidance from me physically, you will also receive guidance from these vibrations".

I said, "It is good that You have released those vibrations for us. But it would be even better for us if You stay with us along with those vibrations. That way we will get double benefits. SO please give up Your idea about leaving the body".

I reasoned that we could get direct love and guidance from Baba as we knew Him. To trust to a dark, unknown future, hoping that one day we would acquire the spiritual energy with which to get in touch with those subtle vibrations, woule be absolute folly. Besides, that long and difficult path would be impossible for a common sadhaka like me. I recalled the Samskrta proverb, **'hastastham pindamutsrjya bhramante jeevitashaya'**, (only the foolish go begging whilst ignoring the food in their hand). So I could never imagine reconciling myself to Baba's offer.

By this time I was becoming numb and exhausted from the continual weeping and pleading. I was now so weak that I was unable to speak and continue this round of circular arguments. I beseeched my brother disciples somehow to persuade Baba not to give up his body.

But Baba remained adamant and deaf to our pleas, single-mindedly repeating, "The time has come. I must go."

Salutations to Baba who is the Giver of Everything Like

KALPATARU

Then Baba said "Nagina! You had a strong desire that I become the Kalpataru. Lo! I have become the Kalpataru now! Ask whatever you desire".

I thought this was another attempt by Baba to lull us into forgetfulness and I, therefore said, as before, that I wanted nothing from the Kalpataru and I have nothing to ask from the Kalpataru.

On hearing me, Baba very affectionately explained to me, “No, no Nagina! This is not the way to speak before the Kalpataru”.

I had already made up my mind that I wanted nothing else except that Baba may retain His body and in the same strain I repeated again that I had no request from the Kalpataru.

Baba repeated very tendely,“No Nagina! This would almost amount to insulting the Kalpataru”.

Now it dawned upon me that I should express my true heart's desire before the Kalpataru, so I said, “If it is an insult not to ask anything from the Kalpataru, then my request to the Kalpataru is that for fifty years from today every year we should celebrate the Kalpataru day before your physical body”.

Hearing this, Baba shouted loudly, “You have tried to be clever. This cannot happen. I give you one more opportunity. You must change your request”.

I was quite frightened of Baba's loud voice, but the next moment, itself through Baba's grace, I regained my firmness and said, “It is heard that no one returns disappointed from the Kalpataru. Today, I have to see whether my desire is fulfilled or not”.

As I said this, Baba again in a loud and resounding tone, “Nagina ! Everyone else can have blemishes, but the Kalpataru has ever been unstained and will ever remain so. Even then, I give you one more opportunity. Change your request.”

I also, through the grace of Baba, said imploringly but with firmness, 'If the Kalpataru is forever spotless then my request is also unchangeable, it is stable and steady. Today it is to be seen whether Kalpataru satisfies my request or not.”

Now Baba’s tone became a little mild and He tried to persuade me, “Nagina! One should not make a request that may be against the principles of nature and contrary to the laws of creation. You must try to understand this and change your demand and ask for something else”.

We continued this battle of wills, Baba insistent and I unyielding. But in spite of Baba's repeatedly asking me to change my request, I remained steady in my desire and continued to request that the Kalpataru may grant my desire.

Finally Baba said, “Nagina! Will you not agree?”

I replied , “No Baba! I shall never change my desire at any cost'”.

Now Baba grew kind and asked me to repeat my desire. I stated it formally thus: “Before this physical body of yours, may we celebrate Kalpataru Day every year for fifty years from today”.

Baba said, “Be it as you wish”, and patted me firmly on the head.

Relieved I cried, “Jai Baba'” (“Victory to Baba”), and withdrew my hands from around Baba’s waist. I lifted my head from His chest, and cried again and again, “Jai Baba! Jai Baba!” and folded my hands in reverence.

I asked the other brother disciples to let go of Baba's feet and helped Baba sit in the lotus position so that he could take a samkalpa very soon. When, I was doing this, Baba gave a loving slap on my left cheek and said, “You have come to know all my secrets”.

BABA TAKES HIS FINAL SAMKALPA

Whilst Baba started taking His samkalpa sitting in padmasana (lotus posture), we remained seated at His feet. Now, we were all feeling as if life was coming back to us.

After taking His samkalpa Baba sat silently and we began to massage His body and feet.

Baba said, ”Nagina, I had taken out seven-eighths of the pranah from my body, the body is therefore somewhat weak”.

After about twenty or twenty-five minutes more, Baba said, “Nagina if you cannot bring me water very soon, it will be difficult to retain this body despite the samkalpa”.

Now, we were worried as to from where we could get water in this desolate place. My eyes fell on a light in a railway officer's quarter which was about a furlong or two away. I asked Harivansha Jha who was one of the younger brother disciples there and an officer in my department, to rush to the lighted house and fetch water from there.

Harivansha Jha somehow ran in the dark and reached the house. As he climbed the stairs to the veranda,a largeGerman Shepherd dog jumped at him. He thought quickly and crouched down and the dog jumped over him. By that time, the owner of the house came out and he controlled the dog.

By now my Harivansha Jha was panting heavily for two reasons, one as he had run all the way and second because of the dog. Before the owner could ask a single question, he blurted out, "Give me some water!"

The owner went in and came out with some water in a silver tumbler. Shri Jhaji took it and without speaking a word to the owner, ran from the house. The owner was struck dumb with surprise.

In this interval, Baba had asked for water several times. His throat and mouth was dry with thirst and when He tried to speak, only a “chat chat” sound emerged His throat.

The longer we waited for water, the more restless Bab became, and we were also feeling very desperate. Feeling that perhaps the first person had not been able to obtain water, I asked another Shri Harisadhanji, also one of the younger brother disciples, to run to the road that leads to the church. I told him, At the crossroads there is sweet shop and I have seen a container of water there. Bring water from there". He too now ran on this desperate errand in search of water.

Baba again asked for water.

I, said "Baba those who have gone to fetch water have not yet returned, I have heard that thirst can be controlled through mantra also, kindly use that device for the time being."

Baba said, "I have already applied that device and it is not possible to do it any further. If someone else applies the mantra, it will be more effective."

I said, “Baba, we do not know the mantra and its use. You have not taught this to us. What is to be done?”

Baba said, "I shall give you the mantra right now. Repeat it just now and apply it on me" The mantra is “**Vambhasi tattvam idam tistha**”.

I no longer recall the number of times that Baba asked me to repeat it, but I completed the japa as He directed and told Baba when it has been completed.

Then Baba said, "Touch my vishuddha cakra with your little finger and keeping the finger there repeat this mantra thrice". I did as directed.

Baba was now somewhat steady and said, "Nagina you can keep me without water with the help of this for half an hour. After half an hour the effect of this mantra will be over. By thenyou must arrange for water. You can use this mantra at the most up to three times."

Baba seemed a little recovered and we also relaxed a little.

While sitting at His feet, I podered, “By whose imagination alone, unnumbered creations came into being and by whose idea this whole universe is sustained and whose slight turn of mood can annhilate this whole universe, that Almighty is today desiring some water to quench His thirst!” I was bemused by this thought and said to myself, “O Lord Great is your play (Liila)".

Again I began to think of Shri Jitendra Jha who had gone to fetch water and was anxiously looking in the direction in which he had run to fetch water. I was eagerly awaiting the water when I heard the sound of running footsteps and soon he approached us. He was panting heavily and whilst running the half the water had spilled from the tumbler. Anyway, I gave what remained to Baba, and after drinking it Baba became more normal.

After some time, Harisadhanji returned bringing a big glass of water. I gave that water to Baba also, and after this He seemed completely restored.

By now, it was about ten or half past ten in the night, but Baba was still sitting on the grave. After sometime again, we gave water to Baba to drink and requested Him to return.

Because I was insistent on Baba’s returning, Baba explained that he had taken out about seven-eigthh’s of His pranah outside His body His joints were not yet revived and He was as yet unable to stand or walk.

I said, "Baba give some time, I shall run to bring the car here and take you to your house in convenience.

Baba said 'Nagina." Walking is the remedy for this condition. The other alternative is to go into nirvikalpa samadhi. But, I do not want to go into nirvikalpa as

there will be no desire to return to the body again and I have already taken a samkalpa for retaining the body. Therefore, walking is now the only alternative. As I had removed a major portion of the pranah from the body, to establish perfect adjustment between mind, pranah and body will now take about one month's time."

I humbly suggested that through the use of mantra also, pranah could be circulated through the joints.

Baba said,"Yes, but it would be better to wait and see for some time more."

For sometime Baba sat silently and we continued to massage Him.

Baba then put His right foot on the ground and told us, "You all touch the toe of my foot."

We did as directed and Baba blessed us most mercifully. That day, He blessed us in a most wonderful and strange manner and the blessing itself was quite long. Baba's blessing was in Samskrta, so I do not remember it fully. I only recollect the last portion, "Be blessed with the greatest glory".

After blessing us Baba again sat silently, I waited for some more time, but when it was getting late, I requested again that for bringing pranah to the joints let there be the use of mantra.

Baba said, "Yes, now I shall have to apply the power of mantra."

Then Baba very kindly applied mantra on every joint of His body whilst we all sat and watched.

After applying the mantra in this way, Baba slowly stood up and began to walk extremely slowly. We also began to walk on both sides and behind.

Meanwhile I told my brother disciples to return the tumblers and to then meet us on the way. As we approached Baba's house, He gave us leave and wanted to walk on alone, but on our insistence, He permitted one disciple, Shri Harisadhanji, to accompany Him up to His residence.

I was waiting for Harisadhanji at Bindeshwariji's, where I was staying and he came and informed me that Baba that Baba had got home safely , though in a weak condition.

There are many myths and stories prevalent about this incident of Baba desiring to give up His body. I hope that these lines will remove all false impressions and present the true picture before the readers.

THE AFTERMATH

When I went to bed that night, I could not fall asleep the events of the evening began to come in my mind one after the other. I recalled that at one point, in an attempt to loosen our hold on His feet, Baba had sent all five of us flat on the ground in one stroke and our grasp had been broken. At that time, Shri Kishanji was about forty, very strong and built like a wrstler. The rest of us were younger and all strong and well built. Baba had had only one-eighth of the pranah remaining in His body then, and yet He was still so powerful that He knocked all five of us flat with one push. This gave me some indication of His physical strength and I realised that His powers were not only

spiritual, but physical also. With thoughts like these running through my mind, I finally fell asleep.

The next day the news of this event spread amongst all the disciples. When Bindeshwariji came to know about it, he enquired about the three times when Baba had desired to give up his body and then appeared to concentrate deeply for some time.After some time he laughed in great delight telling us, “All this is the play of Giridhar Gopala (Krsna)”, meaning Baba. He told us that on each of these occasions, he had also the feeling that his own body would not last and the thought of death had been strong in his mind. When Baba had given Bindeshwariji the gift of new life after the February DMC in Bhagalpur, Baba had said that He had given a portion of His own pranah and mind to him. It was, therefore, but natural that where the source from which he got his life was itself drying up, his condition would be the same.

As on all these three occasions Baba kept me vocal and determined, all the disciple brothers were happy with me.

Shri Pranayji who had been with me at the time of the first incident on the 22nd March 1955 was also very happy, but he said, "You have asked for the boon for a very long time, will not Baba have difficulty in retaining the body for such a long time?”

I said, "Dear brother, nothing had been premeditated or prepared in advance. The situation was such that there was no time for thought or preparation. I mentioned fifty years on the spur of the moment, but this must also have happened according to Baba’s wish. All that I wanted was that Baba should continue to live. Whatever has happened, I am happy that Baba will retain His body for a long time now.”

Baba was looking weak during His walk that evening, and was walking very slowly. When I enquired about His health, He said, "It will take some time before complete adjustment takes place between the body and the pranah.”

As on every other day, Baba walked up to the field, took some rest on the grave and then returned.

After two days, I met the manager of the ashram and I talked with him about Baba's health. He also agreed with me that Baba had become very weak and we should so plan that He may regain His full health as soon as possible. I insisted that if He permits, I shall arrange the supply of fruits that I may regularly send to Baba's residence. He permitted me. I then, enquired that if permitted I may take milk and fruit juice to Baba's office at lunchtime. He agreed on this also. Next day, I went to Monghyr and whatever juicy and other good fruits I could get, I brought them in a basket. As I returned, I was informed that the manager was searching for me.

Meanwhile, a senior brother disciple came to me and he called me aside and told me that I should not take fruits to Baba's residence. He also said that when the manager talked about your fruit to Baba, while they were in office, Baba was very angry. If you take the fruit Baba will be very much annoyed.

I listened silently for some time, but: I did not agree with this. I said "Dear brother, I have brought these fruits for Baba alone and I would certainly like to take them to Him. It is up to Him to accept them or not. I shall not return them to the shop. It will be very kind of you if you also accompany me."

But my brother disciple was not at all ready to accompany me. He was quite scared. Looking at him, I also felt worried for some time, but then it came to my mind that how others can make use of something which has come for Baba. I, therefore,

strengthened my resolve and in the evening before Baba left for His walk, I was there at His residence with the basket of fruits. I left the basket in the car and instructed the driver that when I call you, you should bring this basket up to the door of Baba's house and hand it over to me.

After waiting for some time Baba Himself opened the door. But unlike other days he did not sit on the chair, but said instead, "Let us go for a walk".

I said, "Let me do my pranam, Baba, kindly sit down".

Baba said, "Let us go, you can do the pranam in the field".

I insisted on doing the pranam there and requested Baba to sit down for some time. Baba sat down and I did my pranam and Baba blessed me as usual and then I hurried to the door and standing at the door called the driver. He was already prepared and very soon he brought the basket and handed it over to me. I brought it in and asked Baba as to where should I place it?

Baba said in an angry tone, "Why have you brought it here?"

I said, "Baba now I have brought it. Kindly let me know where to place it?

As the basket was heavy it began to slip from my hands and again I asked as to where I could put it. The basket again began to slip from my hands.

Baba then smilingly said "Put it on the bench in the side room."
I placed it as directed. Then Baba said, "Why did you bring these fruits without my permission?"

I confessed to my mistake. Baba then did not say anything. I asked Baba, Would you like to sit in the car which was standing outside".

He said "By using the car, no walk will be possible and walking is a medicine for me these days."

I asked the driver to take back the car and I accompanied Baba on His walk.

That very week, on a particular day, Baba was to go to the house of a senior disciple brother. It was my responsibility to take Baba there. When Baba was returning from his house, I asked, “Can Kalpataru could also give physical things?”

Baba said, "Yes”, but he explained further why this was not desirable.

Even years after this incident of 1st April 1955, Baba used to say, "Nagina's victory and my defeat have given you Ananda Marga.” He has said this so often that people came to hear of it and on this account my name became well-known, although my face was familiar to but a few. I was often sought out and asked about the event, and those who got hold of me wanted to hear every single detail. After more than thirty years, the number of enquiries seems only to have increased, not dimished.

This fame was nothing that I desired, however, and it does not gratify me. Indtead it frightens me. In fact I go out of my way to avoid meeting new people, for fear that they may ask me about that occasion.

Once there was a DMC at a dharmashala in Monghyr. A stage had been prepared for Baba in the courtyard. But the crowd overflowed and some sat on the roof of the building, myself amongst them. A huge peepal tree grew in that courtyard, its branches overhanging the roof where we sat. At the end of His discourse, Baba said, “Nagina won and I lost, and this has given you Ananda Marga”.

Baba's grace is indescribable. Everything He does Himself and gives credit to me. The largeness of His heart and his generosity is beyond all limit and feelings. Taking shelter of this grace, I pray that He may always keep me - one who is engrossed in the illusions and attractions of this world - and who is nothing in himself - under his shelter. I am bound to commit sins and faults as I am engrossed in illusions and in a man's body -even so it is my strong desire that I may always take shelter in His lotus feet. I am waiting for that great day.

Prior to writing about this incident, and for that matter writing anything about Baba, I have striven to surrender myself at His feet, in case even the slightest amount of ego might be present in the remotest corner of my mind. Only He can protect me from that great destruction. I pray iin humility that I may never forget His liila.

CHAPTER NINETEEN

BABA PREDICTS THE GROWTH OF ANANDA MARGA

It was the summer of 1955. As usual I was with Baba that day on his evening walk. Baba had proceeded only a little distance from his house, when I saw a big crowd emerging from a temple nearby.

I asked Baba, "When will so many people gather at our festivities in the Marga."

Baba replied, "You will soon see even bigger crowds in your festivities also, but Nagina, after sometime, a time will come when you people will be afraid to call yourself a Margii." Then Baba began to laugh.

I wanted to know the reason for such a situation and enquired, “Why will this happen, Baba?”

Baba said, "Such a time will come when the purohit (Hindu priest), the maulvi (Muslim cleric), the priest and the government and all political parties will oppose Ananda Marga intensely and jointly and will blame you people for all sorts of things. They will not do so-because of defects or faults in your people, but they will do so because your ideal and moral principles will directly hit their selfish interests. But such adverse times will not last long. Although you people will always be required to struggle but you will be able to construct a strong social order in future which will look after the requirements of all the sections of society. This will be the ‘Sadvipra Samaj.’”

Baba said this during the summer of 1955. After about ten years things began to take a turn in the direction, Baba had indicated. It reached its climax in June 1975 when during the state of emergency during which all opposition parties were banned, parliament was suspended, Ananda Marga was one amongst many social organizations also banned.

Salutation to Baba Who Purifies the Purest

I SEEK BABA’S PERMISSION FOR THE FIRST ANANDA PURNIMA CELEBRATION

In the end of the second week of April respected Shri Chandranathji took the trouble of coming to the residence of Bindeshwari Singh along with two or three other brother disciples. He said that he had some work with me and I requested to kindly let me know what I could do for him.

Chandranathji said, “Baba's birthday falls in May and we want to celebrate it with great enthusiasm and gusto this time.”

I agreed that this was an excellent idea, and asked what I could do to assist in this. He said that they had all requested Baba’s permission many times, but that He was not agreeing to the celebrations this year. I asked why Baba was not giving permission, but they said that this was something known only to Baba Himself. I suggested that we should again press Baba to agree, and Chandranathji said that they had done all they could do about it, and now I should request Baba.

I said, “When Baba has not agreed on your request, how will He now listen to me?”

At this, Chandranathji replied that a similar thing that happened about the initiation of Nand Kishore Babu. He had tried his best to secure Baba's permission but had failed, and when he asked me to request Baba to initiate him, Baba gave His consent.

Again I demurred, saying, "When Baba is not giving his consent on requests from senior brothers like you there is little hope that my request will make a difference."

But Chandranathji asked me to request Baba when I accompanied Him for His evening walk. When I kept quiet, he asked me to try at least once. I agreed to try and make the effort that same day.

In the evening while walking I entreated Baba, "This time we want to celebrate Guru Purnima on the occasion of your birthday and I have been entrusted to obtain your permission in this regard."

Baba said, "You could start it from next year, but not this year".

Again I asked Baba, "We want to start it from this year itself."

Baba said, "Look, little time is left now, and you people will not be able to prepare well during this period now so I am saying that this should be done next year."

By now we had reached the tiger's grave, and after Baba took His seat I again opened the subject. "Baba may be we may not be able to prepare very well but we do not want to celebrate on that day". In this manne I continued to press for Baba's consent.

I said, "Baba already 364 days in the year are Yours and on the day of Your birth we disciples want to have our say and celebrate. We shall therefore celebrate it as well as we can. This is a day of great rejoicing for all the disciples. Kindly just give Your permission. Do not put any restrictions regarding this day".

Baba said, "Would you able to celebrate?"

I said, "Why not Baba! We shall celebrate."

Baba thereafter said, "All right if you can, then do celebrate."

I was extremely happy on hearing these words and asked Baba whether I could inform the other disciple brothers about this permission.

Baba said, "Yes, you can do so". I felt fulfilled and informed the others about it.

Salutations to Baba who is the Bestower of Salvation

BABA ORDERS ME HOME TO SEE MY FAMILY

Following this, one evening in the third week of April I was going for a walk with Baba and He said, "Nagina, it is many days since you have gone home. It would be good if you visit your home soon. You have not seen the members of your family for a long time - this visit will enable you to do that also."

I said, "Baba, I shall go after the Guru Purnima celebration."

Baba said "There is yet time for that and you can go home and return after meeting everybody there."

Vaeshakhii Purnima was at the end of the first week of May. I thought that there was time and thought that as Baba had asked me to got why should I not pay a quick visit? So, following Baba's instructions I set out for home. There I met my father.

My parents were extremely happy to see me. As there were educational difficulties in my home village, my father said he had sent my family to Siwan where my wife and children were staying with my younger brother. After staying one day with my parents, my father asked me to go to Siwan to see my family.

Following my father's instructions, I left for Siwan. When I touched my father's feet to take his leave - father was over powered with emotion. He began to weep and his voice choked. I asked if I should cancel my visit to Siwan. But he said that I should go with pleasure. He also instructed that if possible before returning to Jamalpur I should also go to Delhi to find out what happened to my second appeal? I agreed with him.

MY FATHER'S DEATH

On the 20th April 1955 I reached Siwan and found that my wife and children were happy and healthy. My younger brother was out of station but he returned the next day. After staying there a couple of days I started for Delhi on the 22nd April. My younger brother requested me to drop at Chapra on the way as he had some work there, which I could perform. On the same day I reached Chapra and was visiting a friend of mine when I received a telephone call from my brother in Siwan informing me that my father had expired that very day and I should reach home leaving all other work. I could not believe the news as I had left father on the 19th in perfectly health. My brother said that he had got the news confirmed, so, I immediately left Chapra for home.

When I reached Sonepur, it came to my mind that there was a tradition in my family to perform the last rites of the diseased at Hajipur Ghat, and that they may be bringing my father's dead body to this site. I realised that if I travelled by rail I may cross the cortege on the way, and I would not get a last sight of my father, so I left the train at Hajipur and hired a taxi and started towards my home by road.

After travelling some 14-15 miles, I saw that a large number of persons were walking with my father's dead body towards Hajipur. Amongst them there were some very old men, so I sent them in the taxi and myself followed my father's dead body on foot. After reaching Hajipur Konhara Ghat, we cremated the body there and returned home. Shraddha was performed in the traditional way, as Baba had not yet given us the book "Carya Carya" with the procedures for the last rites.

From the day of receiving the information about my father's death up to the day of completion of the shraddha, it appeared as if prior arrangements had already been made about all that I was required to do from time to time. As soon I would think of something, arrangements would be made as if automatically. It appeared that my thinking and actions had their source and control somewhere outside me.

By the time shraddha ceremony was complete. Vaeshakhii Purnima was past and I could not participate in the celebrations. I was extremely unhappy that I could not take part in this very first celebration of Baba's birthday. I felt like weeping again and again that day. My father expired at the age of sixty-one or sixty-two. Mostly people had an impression that he passed away at a good age. Just second day after the

shraddha, a singer came to my house after taking some rest he sang some devotional songs. One of these songs was: -

Hari Om Hari Om
Mana tarapata Hari darshana ko ----
Tum bin bigare sagare ka ja
Binati karata hum rakhiya la ja
Mana tarapata……

He sang this song with such devotional melody that I began to weep continuously. That day I wept so much that my eyes were raining like a monsoon cloud. Those who saw me thought that this was happening because of the said demise of my father. Of course, I was sad due to that also, but my sadness had increased manifold due to my inability to partake of the Guru Purnima celebrations also.

My father was extremely fortunate as before his death he did not become dependent on any of us and he died while in prayer. He died on the eleventh day of the lunar month when he was fasting and while he was doing his puja.

After the shraddha, I was thinking one day about how unlucky I was that I could not be present at the feet of my Guru on His birthday. Then I suddenly remembered how, while giving me permission to celebrate Guru Purnima, Baba had asked whether I would be able to celebrate it. How, after my entreaties He had given permission for the celebrations to go ahead but in a manner that it may not be possible for me to make the celebrations. At the time of giving the permission Baba had said, "All right celebrate if you can."

The indication was adequate that I would not be able to celebrate, but at that time I was not able to understand. I had no thought to come home, but this was also due to Baba's instructions. Even then I did not know that Baba was sending me home to have my last darshan of my father. It was a great kindness of Baba that he gave me this chance. Otherwise, I could have regretted all my life.

I MISS THE DMC AND BABA SENDS HIS CONDOLENCES

On the fourth day after the Mahacakra, I received a letter. It came from my senior brother disciple and was sent on the instructions from Baba. In the letter Baba had sent his condolence on the death of my father. There was another thing in the letter the reading of which moved me greatly.

My senior brother disciple had written that finding me absent from the Mahacakra, Baba had said "Nagina's absence is something like performing a yajina, where there may be no portion for Shiva." As I read this line, tears began to flow from my eyes with great emotions and I felt uneasy to have Baba's darshan as soon as possible.

Somehow I stayed two or three days more at home and thereafter leaving the burden of the family on my younger brother, I came back to Jamalpur. I reached that very evening Baba's residence for His darshan.

After my sastaunga pranam Baba said, "Nagina your father's work is complete." I did not follow.

Baba said again "Seeing you extremely sad on the death of your father I did your father's work. Now, he will not be required to take another birth."

I folded my hands and expressed my gratitude, saying, “Baba you are great.”

Now, I realised why Baba had not initiated my father. He had put the condition that my father would not ask other question except those relevant to initiation. Even after knowing this condition, my father had other questions. Baba was kind enough to reply those questions and my father was completely satisfied with those replies, but when he requested for initiation, Baba said, “No, there is no need for your initiation. Whatever you are doing is all right.”

Within almost a month of the darshan of Baba my father expired. Baba is omnipotent and omniscient. He saw that the life of my father was about to come to an end and therefore he did not initiate him. He would not have been able to do anything even after taking the initiation as he had little time left in this life. Therefore, it was a great grace of Baba that he granted liberation to my father. All praise to almighty Baba who showers blessings on his disciples.

CHAPTER TWENTY

Salutations to Baba Who Bestows Peace and Blessings

TATTVIKA AND ACARYA EXAMINATIONS

I returned to Jamalpur and started preparing for the tattvika examination as per Baba's orders. After passing the tattvika examination Baba instructed that I should under go acarya training and by Baba's grace I cleared the acarya training also. As I was under training, the opportunities of going for a walk with Baba in the evening were rare. More time was spent in the ashram.

During this period there were occasions when the manager of the ashram would differ with me. I began to think that he may be considering me as a rival and therefore feeling somewhat unhappy. May be it was my pure imagination, but I decided that I would not go to the ashram when Baba was not there. After coming to this decision, I did not go to the ashram the next day.

BABA TEACHES US TO ADDRESS EACH OTHER WITH RESPECT

That very evening when I was going for a walk with Baba, He enquired on the way, "Did you go to the ashram today?" I replied in the negative. Baba again enquired whether I had met the manager. I again replied in the negative.

While referring to the ashram manager, I suffixed the word "Babu' with it. Baba then enquired why I was addressing him as "Babu". I tasked in what manner I should address him.

Baba said, "If he is older than you in age call him ‘dada’ (elder brother), and if he is younger, use only his name".

Then Baba told me to go again to the ashram. As Baba’s word was law for me, I immediately gave up my negative idea about going to the ashram.

Those days, all the offices kept morning hours, and Baba's office hours were also in the morning, and the ashram manager was also working in the Baba’s office. Despite Baba's instructions, however, I could not get to the ashram even by the second day. But suddenly, at about one or one-thirty in the afternoon on that second day, despite the scorching afternoon heat of May, the ashram manager came to me himself at Bindeshwariji’s, where I was staying.

Due to the summer heat his face was red and he was perspiring profusely, but as soon as he arrived, he folded his hands in salutation and addressed me as ‘dada’. I also returned the namaskar and called him ‘dada’. From that day, all brother disciples began to address each other respectfully as ‘dada’.

Salutations to Baba who is the Giver of Ultimate Bliss and Great Happiness

BABA BLESSES A COW WITH SPIRITUAL AWAKENING

Jamalpur town is screened by a string of small hillocks in the North and the East. They are older than the Himalayas is age. It is said that at one time it was a

dense and wild forest. But now all the big and small mountains are dead, barren and tree-less. Due to these bare rocks in Jamalpur, it becomes extra hot during summer.

During the summer of 1955, after Vaeshakhii Purnima, Baba was going for a walk one evening. It was my good luck for me that I was with Him. After a little walk, I noted that Baba's shirt was getting wet with perspiration over his shoulders. I told Baba that it was exceedingly hot that day.

Baba said, "Yes" and then remained silent.

After a little more walking, Baba broke the silence and said, "Some years ago also summer was equally hot. Offices were working in the morning. By the time we returned from the morning office it was nearly one o'clock. At that time in the noon due to terrible heat and hot winds, the roads were giving a deserted look.

One such day when I was returning from office and going towards my house, I saw a cow trying to drink some water under a tap. There was no water beneath on the ground beneath the tap and only a little water was dripping from the tap slowly. The cow was taking this water on its tongue and thus trying to quench its thirst. Looking at the trouble that the cow was taking to drink some water in that boiling heat, I took pity and I patted it on the back. After this, there was some tremour in her body and thereafter, she became quiet and began to look at me". Baba paued, then continued, "Nagina, I quenched her thirst for innumerable births". Thus saying, Baba fell silent again.

I enquired "Baba, why there was a tremour in the body of the cow after You patted her?"

Baba revealed, "When I touched her on the back, her kulakundalinii was awakened and due to this vibration she began to tremble".

I then enquired, "Then do even animals have kulakundalinii and can it also be awakened?"

Baba replied, "All creatures with a vertebra have kulakundalinii and it can be awakened. After this incident, that cow now began to stand in front of my house everyday at about the time I would go to the office. When I came out of the house, the cow would look at me and then leave. Similarly she would wait for my return from the office also. She would wait till I returned and entered the gate, then she would go away again. This routine continued for some days regularly. But one day I say that she had a wound on her body. This pained me and I asked her why she was incurring such hurts from people. She stood there listening to my words.

I told her, 'Do you know that now you are worthy of respect and people should salute you. If someone in ignorance or by mistake hurts you, they will be committing a sin. Why do you give such opportunities to people? Your work is over. Why should you keep the body now?'

I left her there after telling her this and did not see her later that day. The next day I came to know that she had given up the body."

By the grace of Baba who is so compassionate this cow attained that supreme status which great yogiis and saints covet so much. It is my prayer that Baba may take a similar compassionate view of all His mental progeny.

Salutations to Baba who is the Cause of this Universe and who Exists in the Shape of this Universe

BABA RECOUNTS HIS PREVIOUS LIVES

One evening I went to Baba's residence for His darshan. I sat down after doing my pranam, and Baba began to reminisce. He said that in the third birth before this body He had been a Vedic scholar in Varanasi. His name then was Shri Ram Chandra Upadhyaya. Baba achieved the final goal of sadhana in that body. He was leading a family life and had six sons. Of his six sons, by then, two had already joined Ananda Marga in this birth, and the other four were also about to join it. He said that my relation with Baba was with that body. Even today Baba has a great liking for Varanasi.

After giving up that body, Baba told, He took another human form in the Punjab in a Muslim family, but there also he remained vegetarian. I was surprised as to why even after attaining enlightenment he took rebirth.

Baba informed me that while in Varanasi, a Muslim came for initiation to Him but He refused him. I enquired why he had done so. Baba said His samskaras in that life were that of a Vedic scholar, and so He was averse to giving initiation to a Muslim, but this refusal became a samskara that became the cause of His rebirth in a Muslim family.

I said, "Then Baba, in childhood You must have eaten, "Karimeb baraksayebar heleme ke hastam aseera kamande have".

Baba began to smile and while giving a loving slap on my cheeks and said, "You have become quite mischievous".

Baba then told me that He had become a faqir (Muslim mystic) in that body.

My next question was whether after becoming a faqir He was giving initiation in the Islamic fashion. Baba said, no in that body also He was giving initiation in the Vedic manner, but that He did not retain that body for long and he was killed in one of the riots that happened in the Punjab. Thereafter He came in the present body. Baba said that between each one of those past lives it took Him less than three days to take another body.

In those two previous bodies also, Baba said He had initiated many persons. Out of these, thirty- seven of them had still retained their bodies up to 1955. They used to come at least once in the year to have the darshan of Baba's physical body. The majority of these people were doing sadhana in the forests. All of them had attained the final goal of sadhana.

Knowing these things from Baba Himself, I felt extremely grateful and felt still more fortunate that I had been related to Baba in my previous life.

CHAPTER TWENTY-ONE

Salutations to Baba Who Grants the Desired Boon

KALPATARU GRANTS ALL BOONS

One evening instead of going for a walk Baba came straight to the ashram. It was around May or June of 1955. For sometime, Baba talked with the manager of the ashram in His room and I continued to wait on the inner veranda with five or six other people.

After finishing His talk with the ashram manager Baba came to the inner veranda. As He came out of the room, one of the other disciples was the first to salute Him and Baba asked him, "What do you wish?"

Baba was speaking in an unusual manner, so I slipped back a little just to assess the situation before facing Him. By now Baba had sat on a cot in the veranda and asked all of us to sit in front of Him.

Then Baba called the brother disciple who was nearest and asked him, "What do you wish?"

He asked for his kalyan, (salvation or realisation), and Baba said, "You will attain your own kalyan much earlier than your death".

Then came the turn of the next brother. He asked for his own salvation and the boon of doing service to humanity. Baba blessed him to attain his own kalyan in this very body and asked him to specify the number of people he wanted to serve (jan kalyan). He indicated the number and Baba blessed him with the boon of salvation and service to humanity with this body.

Then came the turn of the third brother, who had a strange request.

He asked, “That the "Qualified Brahma may be liberated from its causal qualifications" (the cessation and merger of the universe in the Cosmic Consciousness).

Baba said, "Kalpataru can not grant such a boon. You ask for something else".

This brother disciple was more of a philosopher and was not ready to change his request. Baba then explained to him why such a request was against the cosmic will, but he still did not change his request. Thereafter he asked for the boon to be made nirman citta. Baba again asked him to ask for something else, but as he did not want to change his desire so he sat to one side. By now we had all realised that Baba had become Kalpataru.

The fourth and fifth gentleman also asked for their own salvation and the boon of doing service to a certain number of human beings. Baba granted them the boon of their desire.

Now in the end it was my turn. I did my sastaunga pranam and sat at Baba’s feet. Baba asked me also, "What do you wish?"

I said, "Salvation of the self and service to humanity".

Baba said, “Jan kalyan is a vague term with vast implications. Fix a limit on it”.

I asked that the largest number of people might attain their salvation through Ananda Marga on this planet. Baba instructed me to be even more clear and specific.

I said, “May at least fifty-one per cent of the human race attain their goal in life through my medium.”

Baba enquired whether I wanted both my wishes to be fulfilled through the present body itself. He queried whether service to humanity to this extent is possible through the medium of one body.

I replied, "I certainly want my salvation in this very body and if for service to humanity I have to take another body, I have no objection to that”.

Baba said, "In that case the second body would mean nirman citta".

I said, “I do not know what is nirman citta. Only those who are such can know. All I want is to serve humanity”.

Baba was pleased with my reply, placed His hand on my head and blessed me, “Tathastu. As you wish."

I did my sastaung pranam to the Lord and accompanied him on His walk.

Next day the ashram manager told me that Baba had said to him, “Others asked for salvation or nirman citta directly and did not get them, but Nagina got both.”

This was a great grace of Baba that I received such a blessing from Him.

Salutations to Baba who Destroys Fear and Sufferings Forever

BABA CURES ME AGAIN

Once while I was staying with Bindeshwariji in Jamalpur, I fell ill. A flu epidemic was at its height then and I also fell victim to it.

I had one peculiarity that always developed during illness. If I had a fever that continued for more than two days, then it would always develop into a long bout of incurable nausea and vomiting from the next day until the end of my fever. Sometimes I would vomit twenty or twenty-five times in one day. My breath would be so foul that I would not like to even open my mouth. When I opened my mouth I would again feel nauseous because of the bad smell.

To allay the foul odour, especially before taking any medicine, I would wash and disinfect my mouth with warm water mixed with antiseptic and then take the medicine. It became difficult to even talk and so like a mute person, I mostly used to explain my intentions by gestures or through muffled sounds.

During these bouts, I could not even keep medicine down, and the vomiting would only stop once the doctors would start administering intravenous glucose to prevent dehydration and provide nutrition. God had given me such a peculiar tendency in this regard. There were also only two people familiar with this peculiarity, my wife and my domestic assistant, and so only these two could tend me during illness and know what to do for me.

During the flu epidemic, both my wife and our assistant were at my village. I therefore asked Bindeshwariji to either send me to the village in the care of one of his domestic staff or call my domestic assistant from there by telegramme.

Bindeshvariji did not accept y suggestions at all. He thought that perhaps I was not comfortable enough at his residence and therefore wanted to leave. He would not think of sending me to my village, and as far as the question of calling my own domestic assistant was concerned, he was not prepared to admit that he would not be able to serve me just as well himself. In this situation I had no option but to keep quiet.

In the meantime, he also called a doctor without my knowledge. The doctor examined me and started writing a prescription. I warned the doctor not to prescribe any medicine with a bad taste or I would not be able to swallow it. The doctor wrote the prescription and left and Bindeshwariji went with him, returning with lots of medicine and fruits for me.

By now my mouth was feeling and smelling foul. I was spitting constantly and somehow managed to swallow the pills, but could not take the mixture at all. With Bindeshwariji's constant persuasion I contrived to swallow one dose but had to vomit immediately. Then in the evening Bindeshwariji brought Baba to see me.

When I started rising to do my pranam to Baba, He stopped me and asked me to remain lying. He sat down on a chair and told me that Bindeshwariji had told Him that I wanted to go home or to call my domestic assistant here.

I said, "Baba, when I am ill, my nature is such that apart from my wife or my domestic assistant, no one else can look after me. Others will feel great difficulty in looking after me. You know my nature. It is no secret from you".

Baba said "But Bindeshwariji wants to serve you himself".

I said, "Baba this would be difficult. Even though otherwise he is so kind to me ".

Bindeshwariji who was silent so far began to press Baba to ask me to remain there and that he would look after me well.

Baba looked at me now and said, "What is the harm? Let us give Bindeshwariji a chance. He will look after you. As far as your nausea and vomiting are concerned, do not take any medicine. Take only the juice of mosambi (sweet lime) and you will be alright."

Saying this, Baba went for His walk.

I was happy that I had to take no more medicines. But I was also afraid of my nausea and vomiting. Meanwhile Bindeshwariji returned after seeing Baba off and brought one glass of mosambi with him. As it was Baba's order, I drank it but even then, all the time I was afraid that it might make me vomit again.

The third day also Bindeshwariji gave me mosambi juice many times in the day and I had no nausea or vomiting. Now I was happy beyond measure. That day in the afternoon my fever was also down. The fourth day I was completely all right and started eating also. By this prescription of Baba this peculiarity of mine never recurred. Even when I fell ill with fever after that, my nausea and vomiting never reappeared.

After I recovered from the flu on this occasion, I was very weak and I could not go to see Baba for several days. During this period one of my brother disciples came to me about ten one night when he I was still awake. He was from Jamalpur so I asked him where he had been so late in the night. He told me that he had been lucky to be with Baba on his evening walk and was returning from there.

He told me that somebody started talking about me to Baba at the tiger's grave, and Baba had said, "Nagina has ego about me in his mind, which he should give up."

I said to my brother disciple, " Is it not natural that a disciple should feel proud of his guru, why not?"

He tried to explain what Baba had said in many ways but I still could not understand. Baba had used the term 'abhiman', but this brother could not explain it clearly.

After he left I continued to grapple with this problem mentally for two three days. When I was completely recovered, I went for Baba's darshan at his residence and that day went to walk also with him, there at the grave I mentioned this matter of 'abhiman' to Baba.

Baba said, "Yes, sadhakas have to give up their feelings of abhiman for the guru."

I said, "Baba, if a disciple cannot be proud of one's guru, of whom will one feel proud? I feel very honoured that I am proud of my guru."

Baba said, "Abhiman does not mean what you are saying."

I then enquired as to what was the meaning of 'abhiman', which was to be given up by the disciples.

Now Baba explained the meaning of abhiman by giving examples.

He said, "When a child is crawling, you must have seen that when he sees those closest to him, he starts crawling quickly towards his parents and then stops and looks at his mother or father. Why does he stop and look up at them? Now he wants that as he has come so far on his knees, the mother or father should now come forward and pick him up and put him on their lap. This stopping and looking and understanding that 'now you will quickly pick me up in your lap' is called abhiman in Samskrta. Although this abhiman is fully innocent yet for a disciple and devotee this is to be given up."

For the first time I caught the meaning of abhiman like this by Baba's grace.

Salutations to Baba of Infinite Glory and of Infinite Shapes and Bodies

CHAYA MURTI OR SHADOW BODY

While in Jamalpur it was my daily practice to go to Baba's residence every evening, do pranam to Him and then accompany Him on His walks. This routine was disrupted only when I was out of Jamalpur, or was sick or if Baba cancelled His walk.

One evening I accompanying Baba on His walk, but that day I felt as if Baba's voice was somehow different. I thought for a long time about why there could be a change in Baba's voice, but could not come up with a satisfactory explanation. I thought at first that Baba may have a cold or a bad throat, but this was not substantiated by closer observation.

Listening to His unusual voice it came to my mind that Baba was perhaps somehow not in His own body. But though I looked at him again and again. I found not the slightest change in the colour and shape of His body. Now how could I disbelieve my own eyes? Even so I still felt some uncertainty in my mind as to whether this was the real Baba before me. I had no courage to ask Baba about this however. Indeed, when I could detect no actual change in his appearance and shape, how could I then ask Him about it? Meanwhile Baba sat on the grave in the field.

Suddenly it occurred to me to ask Baba about kaya badha, (adopting a new body), and I asked a question regarding it. That day, the whole time Baba sat on the grave, He continued to explain the theory of kaya badha.

Baba said, “Before adopting a new body the main body has to be placed somewhere safely. It is absolutely necessary to protect the real body. After that, a great saint can adopt any body, anywhere.”

Then Baba continued, "Sometimes in the interest of my disciples I had to adopt up to ten bodies in a day. When yogiis attain perfection and they still have a lot of accumulated unspent reactions to be exhausted, then they assume several bodies simultaneously to exhaust their samskaras. They give up their bodies only after this process so that they may not be required to take rebirth in another body again.”

In this context Baba also told about the adoption of new body by the great Indian philosopher and saint Shankaracharya. While explaining this theory Baba used the term ‘chaya murti’, which I did not quite follow.

When I asked about this, Baba explained that a shadow body or ‘chaya murti’ is exactly like the original body. In this case, the same person appears in the same body at more than one place. In that process, all the other bodies except the original, are called shadow bodies or "chaya murti", and they look exactly the same as the original. Baba explained the theory of creating the ‘chaya murti’, but I could not follow it.

Now came the time to return to the ashram. I did not ask anything more on this subject on the way back, but I was wondering whether I was with the main body or a shadow body that day.

The next day I again accompanied Baba on His walk. The feeling again haunted me that this was not Baba’s own body with me today. This thought repeatedly arose in my mind and I could not suppress my curiosity on the subject.

When Baba arrived at the grave in the field and sat down there, I asked Him "Suppose I do my pranam to your chaya murti, will this be accepted by the main body? Will a boon or blessing given by the chaya murti be as effective as that given by the original body?”

Baba replied in the affirmative to both the questions and explained, “The shadow body has no separate entity of its own. Its existence depends on the desire and motivations of the main body. Whatever power of actions is there in it is due to the inspiration of the main body. Therefore your pranam will reach the main body and the blessings being received by you are also on account of the inspiration from the main

body. Therefore that blessing will also be of the main body and it would work equally well."

Even after this I could not gather courage to ask Baba whether that day I was with the main body or with his shadow body. That day I asked no other questions on the subject.

I was again with Baba on His walk the next day, and that day I felt as if I was with Baba's main body. I have not been able to understand to this day why and how these feelings came. Yet I felt there was no difference in his voice this day.

After reaching the tiger's grave in the field, Baba sat down. I was overwhelmed with curiosity as to whether for the last two days I had been with Baba's main body or shadow body and so I asked Baba, "What are the distinguishing features of the shadow body?"

To satisfy my unspoken question, Baba replied, "For the last two evenings you were with my shadow body. As far as the question of recognition is concerned it is most difficult to distinguish between the two. But one of the differences or ways to recognise the difference, is that the shadow body will never accept anything to eat under any circumstances. On great persuasion it might make as if to drink water, but it cannot do even that. Just to convince you it would take the glass of water to his lips, but instead of drinking it, he would make it evaporate. It has no internal organs, and so cannot eat or drink."

I told Baba, "For the last two days this feeling was arising again and again in my mind that I was not with Baba's real body."

Baba asked, "Why?"

I said, "Both these days Your voice was somewhat different and was not natural".

Baba looked at me and asked, "How?"

I said, "Your voice appeared to stick in the throat somehow."

Baba said, "Yes", and giving me a caressing slap on my cheeks, added, "Only those who know my voice very closely would be able to recognise any small difference in it. That means you recognise my real voice very well."

After this, we did not discuss this topic again.

Now and then I got some glimpse of the various powers that Baba possessed. This would fill me with immense joy. Such glimpses would give me long hours of devotional joy that would bind me to His lotus feet all the more tightly.

Some times I would get the sense that Baba was omnipotent and controlling the entire universe from this small room in Jamalpur. Great is Baba and infinite are his powers! My only prayer is that my mind may remain ever attached to His lotus feet with ever-newer attachment.

As I am a worldly creature, I am bound to commit mistakes; therefore I again pray, that stuck in the mud of these worldly cares and anxieties, and enmeshed in maya, if ever I forget Him, He may not forget this insignificant being and may forever attract me to Himself so that the creeper of my devotion may never wither away.

CHAPTER TWENTY-TWO

Salutations to Baba the Immutable and Final Goal of All Knowledge

SPIRITUAL ATTAINMENT AND ITS' DOWNFALL

One summer evening, I was fortunate to have a walk with Baba. When we reached the crossing near the Jamalpur Railway Station, we met the then General Secretary of Ananda Marga , Shri Pranay Kumar Chatterjee, who was coming on a bicycle. He was in western dress and by now he was an acarya. As his cycle was moving on a slope, he lowered his speed and mentally saluted Baba. Baba also accepted his salutation and gave his blessings. The General Secretary did not stop and moved on towards his destination.

Observing him, Baba smilingly asked me, "Nagina!" Have you seen acaryas in such modern dress before?"

I replied in the negative. "So far, I have seen acaryas mostly in traditional Indian dress only, with a tuft of hair or 'shikha' in the middle of their head, having a conspicuous triangular red mark, 'tilak', on their forehead. They were either clean shaven or with cropped hair, wearing a sacred thread which would be dangling against their fat bodies, all too fattened by eating at others costs. This had been the mark of recognition of acaryas so far".

On hearing me Baba smiled again and said, "Now you will find Ananda Marga acaryas in this modern attire".

Shri P.K. Chatterjee, who had just passed us was a very good sadhaka and every Margii had great respect and regard for him. It was even rumoured that he had perfected his sadhana and achieved its goal.

I enquired from Baba, "Baba, can one fall even after attaining the savikalpa and nirvikalpa stage?"

Baba replied in the affirmative.

I again enquired as to why and how it happens.

Baba replied, "If a sadhaka does sadhana with great intensity regularity and for long hours, he attains savikalpa and nirvikalpa soon. But the burden of his samskaras will still remain. If his samskaras are good, there is nothing to worry about. But it is also possible that in the coming times the bundle of samskaras unfolding in him are not good. In such circumstances it is in the interest of welfare of the sadhaka that he keeps close contact with the guru, otherwise there is the fear of fall".

I enquired how exactly this happens.

Baba kindly further explained, "When samskaras are not good, they are bound to reveal their effect and shape and will disturb the sadhaka. But if the sadhaka is in contact with the guru, then the guru, by His grace, makes the sadhaka exhaust these samskaras in a controlled manner. It may be necessary to give greater self- confidence or experience to a sadhaka in such time so that he may bear the change in the normal way and may not deviate from the path. This is possible when the sadhaka is in contact with the guru.

But even after attaining the goal of sadhana, bad samskaras may be left over and due to their pressure his contact with the guru may be severed. In that eventuality these samskaras will move that sadhaka towards a fall. Without the guru's grace, all the efforts of such a sadhaka are in vain and his fall is inevitable. Therefore, the guru kindly withdraws the state of nirvikalpa and savikalpa from him before his fall so that the coming generation on the spiritual path may not be confused by his high spiritual attainments and low mental states".

Baba continued, "To withdraw the attainment of nirvikalpa from the sadhaka, the guru comes in the savikalpa stage. This is a very painful task, yet it has to be performed".

In this context I could not restrain my curiosity and greed to know about myself and I enquired whether I would ever attain the savikalpa and nirvikalpa stage in my life.

Baba replied in the affirmative, but added, "At the time of death you will get both savikalpa and nirvikalpa simultaneously."

It is the greatness of the grace of Baba that even a crooked sinful and world engrossed fellow like me could get such a blessing from Him.

GURU PUJA AND VARNAGHYADANA

One evening after the walk, Baba was seated on the grave. For many days, I was keen to enquire about the process and the meaning of guru puja. Therefore, breaking the silence, I enquired from Baba, "Baba, in the mantra of guru puja, the words 'tatpadam darshitam' occur. Here, what is the meaning of "padam" and what is the meaning of darshitam?"

Baba said, "In this context 'padam' means 'rank' and 'darshitam' means 'attained.'

I said, "Then the meaning of the first two lines of guru puja mantra is that like God, guru is also pervading the animate and inanimate creation."

Baba corrected me and said, "Not 'like God'. But God Himself, Who is pervading all creation is the guru".

I was still curious, so Baba continued, "Guru puja has three names (1) Guru Puja (2) Varnaghyadan and (3) Nimitahar.

There are three couplets in the guru puja mantra. You recite them audibly and every time you offer either mentally or physically flowers to the guru. This is guru puja. Secondly at the end of the last couplet you offer flowers of your chosen colour to the guru this is also either mental or in reality. This process is varnaghyadan.

'Varna' means 'colour', and every tendency or vrtti of the mental world has its own colour. A person is most attracted to the colour of whatever vrtti dominates the mind at a given moment. Therefore, it is advised to offer the flower of your chosen colour. At the time of guru puja the color of the most dominant propensity at that time will naturally come to the mind of the sadhaka. By offering that colour to the guru one will get rid of that vrtti or propensity.

Thirdly, 'nimitahar'. The colours that the sadhaka offers to the guru is His staple and regular food. These propensities are obstacles in the path of the sadhaka and

when one has offered them at the feet of the guru, the guru very kindly accepts that colour. Therefore, the sadhaka has to do gurupuja and varnaghyadan regularly morning and evening without fail. By omitting this you starve the guru. But the sadhaka has to be extremely careful at the time of guru puja and varnaghyadan, lest a mistake be in the process and the guru may not accept the offering. 'Nimitahar' is entirely at the sweet will of the guru and He may accept or may not accept."

I asked, "Is varnaghyadan the surest way to get rid of the propensities for the sadhaka?"

Baba replied in the affirmative. "By doing it along with sadhana, the speed of sadhana is accelerated. Do you know why? Is not guru puja done at the end of the sadhana? Why?"

I replied that I did not know.

Baba pointed out, "If the propensities that disturbed the concentration of mind at the time of doing sadhana and have disturbed your dhyana are fresh in your mind, then they should be offered to the guru at the end of sadhana. By following this practice regularly a sadhaka is cleansed of those propensities. There are some people whose minds fail to imagine or visualise the correct colours – for them, purchase papers of all the seven colours from the market, and they should be kept in pieces with them so that they may select one of them when they mentally offer the flower".

HOW TO PRACTICE SADHANA

That day Baba was extremely kind and he was pointing out some such things about sadhana which are not only very useful to me but for all sadhakas, so I have taken the freedom to write them down here. They appear very simple but are full of great significance and value.

Baba said, "Sadhakas should convert their house and body into a temple. The house will become a temple only when there are constant vibrations of sadhana in its environment. Such an environment is only possible when all the residents of that house perform sadhana everyday with sincerity and devotion. This is how a house can be made into a temple. As regards the body, by following the eightfold path of sadhana with devotion and faith and with regularity, this body is also converted into a temple."

Baba further pointed out, "Every sadhaka should select a secluded spot in the house where they may perform sadhana morning and evening. In the same way one asan (mat) for one's sadhana should also be fixed, which should not be used for other purposes and people. Then one should also fix the time when one should sit down for sadhana regularly. By following these instructions sadhana will always be of good quality. As for the asan, either tiger skin or deerskin or a blanket, a mat, or a cotton carpet will do. But one must always ensure that the asan should be a non-conductor of heat otherwise the energy gained by sadhana will not be preserved as the earth is a bad conductor of heat".

Baba simplified the matter further by explaining, "Due to fixing the time, place and asan, the mind being familiar with that environment will be able to concentrate easily. Just as if your sleeping place and time are fixed you fall asleep as soon as you lie there. But if the place is changed or the bedding is not yours or has been changed and the time is also not of your choice it will take time to fall asleep. The same is applicable to sadhana also".

"Sadhana should always be done in a peaceful and pleasant mood. One should

not do it when one is angry or dejected. In such a situation, all efforts to concentrate the mind will be wasted".

"You should sit in the lotus posture at the time of sadhana. The lotus posture keeps one in a pleasant temper. You will find that one who is accustomed to do the lotus posture will always be of an amicable temper. Do not touch anything like water up to half an hour after sadhana – this will enable the energy created by sadhana not to pass away in that medium. If due to some reason the mind does not concentrate on some days, then given more time to the shuddhis, (withdrawal processes), this will improve concentration".

THE PROOF OF DIIKS'A AND MANTRA

That day Baba was bent upon explaining to me of dull intellect the specialties of sadhana. Baba knew that my mind was fond of logic and therefore, he was explaining the logic behind most of the process of sadhana. In this context, Baba explained how you can know that the mantra given to you is correct and proper. I pleaded ignorance and said that I only know how to repeat it in the given manner.

Baba said, " No you should know that you have the right mantra or not. Know the criteria for this. If there is growth in the situation and circumstances under which you took initiation then understand that the mantra is correct. Suppose you took initiation in happy circumstances then the happiness should grow and if you received initiation when the circumstances were painful then their intensity should grow this is the test of a correct mantra.

The iista mantra acts like fire for the accumulated heap of your samskaras, which can be compared to gunpowder. Therefore the situation which was there at the time of initiation will be aggravated. In the extreme situation of either happiness or pain there is a possibility of deviation from the path of sadhana. Therefore, in these situation if one keeps contact with the guru, then one gets extra mental strength to bear the development".

In this regard I have a special experience that guru darshan also aggravates the samskaras, particularly the painful ones. They became explosive and the disciple begins to writhe with pain under their painful pressure. At times, the disciples, even the senior disciples, find themselves besieged with dangers and difficulties. The impending adversities can begin to disturb their mental equilibrium. But this is also the time of test for their courage and patience. If they courageously and patiently continue to take the support of the guru and remain steadfast in their devotion and guru darshan, then certainly guru will give them the extra mental strength to bear the coming adversity.

Contact with the guru is beneficial in all circumstances. My own experience points out that it is all the more so while one is in adversity. As I had little of worldly pleasure I therefore unfortunately do not know the beneficial effects of guru's contact during happy times.

THE CONSTANT PRACTICE OF IISTA MANTRA

Baba said about the iista mantra, "A sadhaka should constantly do the japa of iista mantra. The practice of this japa with the breath should be advanced to an extent that the body may be busy in any activity, but the mind will continue to repeat the iista mantra with every breath. When you are doing something. The eyes should remain open. Suppose you are going somewhere on foot or on a bicycle or in a car that you are driving yourself, if at that time you do the japa of iista mantra with closed eyes there may be an accident. Therefore while working, you will keep your eyes and japa will

continue with the breathing".

I asked, "Baba when one walks or cycles, the breath becomes irregular and therefore there is a disturbance in the japa also."

Baba said, "In that situation adjust the breath on the movement of right and left foot and then do the japa. This will protect the rhythm of the japa. One who is established in the practice of the iista mantra will die at his own wish only, and will never die an accidental death There is nothing like an accident, in the sense that every event is an incident. Where people fail to locate the cause behind an event, they call it an accident. If it is difficult to concentrate, more time should be given to the shuddhis."

After receiving such detailed guidance, all my difficulties in the process of the japa of iista mantra disappeared.

Baba pointed out, "The sadhana which has been taught to you is quite rational. Therefore, you should understand the logic behind its performance thoroughly. Sadhana is a must in every one's life. But before beginning, test it on the scale of reason as to why something should be done in one particular way only. When you completely understand the logic, your concentration will be perfect".

Those days, Baba was emphasising the logical aspect very much. It was the great kindness of Baba that such a secret and serious topic was made so easy and simple for my under standing.

In this context Baba explained, "The mind has three stages or layers, conscious, subconscious, and the unconscious. "At the time of doing sadhana, you are hitting the conscious mind, when in this process the layer of the conscious mind becomes subtle. The effect of this hitting of the mantra goes to the subconscious mind. In this condition, the sadhaka starts hearing or seeing wonderful experiences and starts feeling some kind of peace in the mind. By further regular practice of iista mantra, the subconscious mind also starts getting subtler, and the strokes of the mantra start affecting the unconscious mind. The sadhaka then starts knowing the events of the future. Gradually, as one starts getting established in Iishvara pranidhana, one becomes omniscient".

CHAPTER TWENTY-THREE

Salutations to Baba the Decorator of Human Race

THE IDEOLOGY AND LITERATURE OF ANANDA MARGA

While describing the event of Ist April 1955, I have already mentioned that one Margii brother had brought the proof of the book called Ananda Marga which was being printed at the time. That day Baba had refused to look at it, but the importance and the significance of the book is great. Ananda Marga is a philosophy and Shrii Shrii Anandamurtiji it its propounder. This is the most powerful philosophical treatise of modern times.

So far we were doing pracar on the basis of telling people what we had heard from Baba. But the necessity of a book of philosophy was becoming more and more evident. From 1953-54 onwards Baba had given a series of discourses to his Bengali speaking disciples. These were jotted down by them and were again shown to Baba for his approval and Baba was correcting them wherever necessary.

As I have described earlier, before the winter of 1954, The book 'Ananda Marga' had taken shape in Bengali by compilation and correction of His talks. Now it became necessary to translate it into Hindi. This task was entrusted to my medium respected Chandranathji. He took up this task seriously. Acarya Chandranathji is the first Hindi speaking disciple of Baba. Thus he is the senior most disciple in this respect. He completed the translation before the spring of 1955, and gave it to a press in Monghyr for printing.

Those days Baba was taking classes for tattvikas and acaryas. He was thus very much pressed for want of time. Even so, somehow or other He went through its proof. Thus by 1956 'Ananda Marga Elementary Philosophy' in Hindi came into our hands. Those who believe in this philosophy began to call themselves Ananda Margiis. This book facilitated the knowledge of philosophy amongst His disciples.

The talks on philosophy that used to take place after weekly dharma cakra were also very useful for sadhakas. The sadhakas had already given up the superstitious and divisive practices of wearing sacred threads and tufts of hair on the head, and the ideas of caste superiority or inferiority. The disciples now felt the need for a book setting out the daily routine of spiritual aspirants, in order to build a disciplined and organised society. Therefore, Baba wrote down "Carya Carya" This book is also originally in Bengali. The task of its translation also was entrusted to Shrii Chandranathji. In his characteristic efficient way, be translated this book also speedily.

Now this second book was also given to the press for publication. Its first edition was available in 1956.

About this book Baba said, "For the physical, intellectual and spiritual development of man, there is the need for an efficient social organization. Ananda Marga has undertaken to build a new society after fully understanding the pains and pleasures and the mental propensities of modern people. It accepts whatever is the truth naturally and reforms wherever necessary. In the name of take gentlemanliness, we have not protected the defects and mental diseases of our society, which keep the social body injured from within. This book is in three parts and has been written keeping in view every aspect of humanity's Individual and social life".

After 'Ananda Marga' and 'Carya Carya' were written, Baba said, "Your

philosophy is logical. This will be easily adopted by the youth of this country as well as the western world".

In this context Baba said, "The westerners are full of mutative principle. The mutative principle makes people active and hardworking. People with such propensity do not want to escape from work. On the other hand they believe in action and their lives are dominated by actions. Every hardworking person will naturally adopt the spiritual path."

As the pracar of Ananda Marga advanced Baba was kind enough to give us further necessary literature at the appropriate time. In order to materialise this philosophy Baba trained the acaryas.

Salutations to Baba the Inspirer of the Devotees

THE PRACTICE OF MENTAL PRANAM

Whenever I came into contact with Baba after my initiation, the desire to do sastaunga pranam and to massage His feet would overwhelm me. Any day when I did not get the opportunity I always become sad and depressed and had no inclination to do anything else that day. These two feelings were my great weakness, I had great desire to touch his feet and do sastaunga pranam. An incident in the Ananda Purnima DMC in Ranchi in 1958 reduced the intensity of this desire, although I continued to yearn for it. The incident was like this.

Baba was staying in a very big house in Ranchi. That house had a big compound and in the morning, some Margiis collected here to have Baba's darshan, myself amongst them. Somebody informed us that Baba was sitting in the drawing room after breakfast and so we all started towards the drawing room. Those days the restrictions on going to Baba were much less, and everyone felt very happy when they found Baba alone in the room and began to do sastaunga pranam in turn in a disciplined manner.

We were less than ten Margiis in the room, and when four or five brothers had done their pranam it came to my turn. As I was about to prostrate, Baba's personal secretary came into the room and said that we were committing a great mistake. I felt disturbed and could not do my sastaunga pranam with full concentration. I rose and began to ponder what could be the mistake in doing pranam to ones guru? If this is a mistake why is it a part of sadhana?

As I come out of the room, I asked the attending secretary to come out also. I was angry and sad. Sad as I could not do my sastaunga pranam properly, and angry that someone had obstructed me, for the first time, from doing pranam. When the attending secretary came out. I asked him in an agitated tone as whether he had done his pranam to Baba that morning. He replied in the affirmative.

I further enquired, "When you have done your pranam, what right had you to prevent others from doing the same?"

He was silent and then admitted his own mistake. He said that seeing the crowd he had objected almost mechanically. I became quiet but the miracle happened that from that day I developed the desire of doing sastaunga pranam mentally and I began to feel satisfied with this. Now whenever I get a chance to do my sastaunga pranam to Baba either by touching His feet or otherwise, I always take it as a special grace of Baba, normally I am satisfied by doing sastaunga pranam mentally only. Even this is

His grace that he allows us to do pranam to His physical body or mentally.

Now some years later, seeing the crowds and the number of disciples it is almost impossible to think of having the opportunity of touching Him and doing sastaunga pranam physically. Even so there are persons who are singularly fortunate when Baba gives this opportunity and grace. But looking at the present situation and on that basis forecasting the future, it appears that sadhakas will consider themselves singularly fortunate if even once in their life they get the opportunity to do sastaunga pranam to Him physically or to massage His sacred feet.

Baba had pointed out as long back as 1953 after my initiation, that I should do mental pranam when He is walking on the road or if there is someone with Him.

I had had the cheek to ask, “Will the mental pranam reach You and will You accept it?”

Baba had replied, “Yes. When mental pranam is offered I look at that sadhaka to indicate my acceptance. Others do not normally understand the meaning of these looks. Sometimes I slow down when I am walking when I accept such mental pranams, whilst on field walk”.

At that time my mind was not ready to accept this teaching but looking to the circumstances of the present day there appears to be no other alternative except to do mental pranam only.

My second weakness was to massage the lotus feet of Baba whenever I got this opportunity. On such occasions, my heart would leap and dance in pleasure and that whole day my happiness was unbounded.

Once I insisted upon massaging His feet on a day when perhaps Baba was not inclined to accept my service. My experience on that occasion was very different than usual. I hesitate to describe my experience on this occasion. It appeared as if a dry and hard piece of wood was in my hands. I had never felt like this before. Why was it like this at this time? I thought about it deeply, but was not getting an answer.

Previously the experience of massaging His feet had always been very unique and sweet, as if a ball of butter or a soft piece of cotton or silk was in my hands. The touch of Baba’s’ body was always beautifully blissful, fragrant and lovely. It was always pleasurable thinking that Baba’s body is so strong and sturdy. But today’s experience was so dry and dispiriting.

I thought about it more to see whether there was any evil though in my mind at that time. Then it suddenly dawned upon me that I had done this today against Baba’s wishes and hence the experience was so different. I got such experience once more after that time, and then this weakness of mine also subsided. Now if I get the good fortune to massage His feet, I consider myself extremely privileged, but in case I do not get an opportunity to serve Him, I content myself by mentally massaging His lotus feet.

It is a great kindness of Baba that he makes us shed so many of our weaknesses without impairing our devotion.

Salutations to Baba the Abode of Great Happiness

In the earlier days when one of the railway quarters had been converted into a jagrti, during working days, it was only now and then that Baba could go there. Even

when he went it was for a very brief while in the evening when be would give darshan to the sadhakas there or give some instructions to the manager and them proceed on his field walk. But on holidays he would invariably came there in the morning and stay there for a couple of hours and give darshan and pravachana to the devotees. Every sadhaka was therefore eagerly waiting for a holiday.

Most of the sadhakas staying with in a radius of 50 to 60 miles would certainly make a point to reach there by morning itself on every holiday. We had the good fortune to do our sastaunga pranam that has become a distant dream these days. Baba would bless everyone that day, enquire about everyone's well being and the sadhakas would feel extremely elated and happy. Whenever Baba personally enquired about some sadhakas well being or about the well being of his family, his heart would leap in joy and he would surrender himself at the lotus feet of Baba.

Every disciple thought that he is dearest to Baba. This had extremely miraculous effect on all of us. We began to remain disciplined on our own and there was such irresistible love between Margiis for one another. He considered our discipline as the result of Baba's love towards us. Discipline was increasing in every field of life. Now that kind of discipline is very much lacking.

The affection for each other amongst the Margiis was such that whenever someone fell into some misfortune, other would jointly request Baba to remove his misfortune. Everyone gave him the maximum opportunity to be near Baba. We were sharing all our pains and pleasures. Those days there was hardly any personal or Marga work about which we would not take Baba's prior permission. Those days all the Margiis led a happy co-operative life and did regular sadhana and performed our daily routine in divine bliss. Now these days are memory only.

The description of Ram Rajya given in Ramcharitmanas was very much applicable to us in those days:

'In the kingdom of Rama no-one suffered any affliction
Be it physical, psychic or spiritual"

Where are these days lost now? When will Baba repeat that environment?

CHAPTER TWENTY-FOUR

Salutation to Baba the Sun of the Family of Sarkars

THE FIRST OPPOSITION

Along with the propagation and expansion of the ideology of the Marga, opposition also began. The first wave of opposition began with the family of Bindeshwariji himself. In a way opposition was also helpful, as Baba had once said "There is propagation of ideology even when people oppose or spread anti feelings". I have also felt that the propagation of our ideology has advanced hand in hand with its opposition. As the opposition has increased so has the popularity of the Marga. Opposition creates a curiosity to know the Marga and those who contacted Margii brothers to know about it, generally ended up by becoming Margiis themselves.

After Bindeshwariji, his younger nephew also took initiation. By watching a change in the outlook of these two, the wife and daughters, of Bindeshwariji also took initiation. After initiation and due to the practice of sadhana all of them became vegetarians.

The elder brother of Bindeshwariji, Shrii Puneet Narain Singhji did not like this development and hence the beginning of opposition. Shri Puneet Narain Singhji failed to under stand why it was necessary to adopt vegetarianism for any religious activity.

Bindeshwariji belonged to a big and well-to-do joint family and the whole family right from a child to the old men was non-vegetarian. Therefore when a part of the family became vegetarian, it was not liked by the rest, and Shrii Puneet Narain Singhji began the opposition to begin with in mild sarcastic tones. He usually conversed in Angika. He would use mild, civilized but satirical phrases against the Marga, Margiis and Marga Guru in his Angika language. His satires were light but had deep cuts. So far only Mithilii language was famous for its double edged sweet satires but after hearing Puneet Baba one had to believe that Angika was not lagging behind in this respect. In fact it appeared superior.

Whenever I would send someone who wanted to take initiation to Jamalpur and he came searching for Bindeshwariji's house, Puneet Baba would make an effort to dissuade him or confuse him but somehow every-time he did not succeed and mostly people would go ahead with their resolve to take initiation. Such gentlemen would mention to me their encounter with Puneet Baba after they returned from Jamalpur and the younger brother of Bindeshwariji also mentioned this to me.

Puneet Baba would on many occasions cut very civilized jokes about sadhana when he would talk with me. One day in this context I told him that he was doing a fine job in Jamalpur for the Marga. He enquired as to how. I replied that when he tried to dissuade someone from taking sadhana, he was in fact testing his sincerity, and when he takes initiation in spite of this criticism of the Marga, the new sadhakas would really establish themselves firmly in spirituality and sadhana.

Due to his failures in his effort to dissuade people from the Marga he created a small opposition group which would indulge in free criticism of Marga and Margiis everywhere. During this period when Bindeshwariji returned from Bhagalpur DMC in absolutely abnormal condition, the eldest brother Shrii Rameshwar Prasad Singh also became openly against Ananda Marga along with Puneet Baba. But as the opposition and the critics increased so the growth of the Marga also increased simultaneously.

Salutations to Baba the Fountain of Light That Brightens Up All Directions.

OPPOSITION TO ANANDA MARGA

Due to the spread of the Marga and the growth of its popularity; seeing the way in which Baba was being respected and liked; and seeing His non availability due to his busy schedule, some of the neighbours and colleagues of Baba began to envy and oppose him for no rhyme or reason. But their opposition was restricted to only verbal caustic comments. In the meanwhile a journalist of Jamalpur took initiation. He was the reporter of a Hindi magazine.

In the beginning he was all praise for the Marga and its process of meditation, but when he was asked to be strict about his moral code, he began to lose interest in sadhana. He gradually severed his ties with Marga. Not only that, he also began to express his negative feelings through his dispatches in that Hindi paper. On this account the Margiis of Muzaffarpur filed a case against him and the paper wherein these things were published.

These days Baba was putting all emphasis on sadhana and the following of the moral code. All the disciples were therefore busy with these activities.

When the news of opposition reached Baba, He said, “The higher your objective the greater will be the obstacles in the way. Obstacles are auspicious signals and denote success. Sadhana really means struggle. You will, therefore, not be afraid of obstacles, but thinking that the realization of the objectives is near, will face them with enthusiasm and caution. Keeping a peaceful mind all the time, march ahead keeping your objective in front of you – victory is surely yours. “

Thus the obstacles that started with the pracar continue to be with us all the time as if pracar and obstacles were twins.

The opposition continued to grow along with the growth of the Marga. In the meanwhile the Margiis thought of having our own jagrti or ashram in Jamalpur. Therefore all the Margiis collectively placed their proposal before Baba and He kindly gave His approval. Some enthusiastic brothers even prepared a plan of construction.

THE BUILDING OF THE JAMALPUR JAGRTI

Now we were on the lookout for some land in the neighbourhood of Baba’s quarter. Finally the efforts of the Margiis resulted in the purchase of a plot of land. This resulted in a great fillip in the activity of the opponents. Some relatives of the persons who sold the land did not like that the land should pass into the possession of the Marga. They therefore conspired and with the help of some anti social elements in the locality wanted to capture our land.

The leader of the conspirators was one person called Bachhu Mandal, who was known undesirable character of the locality, always indulging in quarrels and fights and spreading terror. Meanwhile the Margii brothers made preparation for laying the foundation of the jagrti and asked for Baba’s approval. Baba fixed up the date of foundation laying ceremony.

Every one was aware of the opposition of the thugs, and so we wanted to be well prepared and cautious. The Margiis from Bhagalpur were also invited there on that day. The responsibility for bringing the Margiis of Bhagalpur to Jamalpur was entrusted

to respected Chandranathji – my medium. He rented a truck and took some sepoy sadhakas of the Marga and was on the way to Jamalpur with some other Margiis. But their arrival was somewhat delayed, and meanwhile the then General Secretary along with some local Margiis reached the land where the foundation was to be laid.

As they were preparing to lay the foundation, Bacchu Mandal and his thugs attacked them with spears and axes. Just at that moment, Shrii Chandranathji reach the spot along with his sadhaka jawans (soldiers).

Seeing the attackers, Chandranathji and his men jumped from the truck and with electric speed charged the challengers. Acarya Kuldeepji engaged Bachhu Mandal in a fight and frustrating the spear attacks from him gave him some lathi blows and snatched away his spear from his hands. The other Margii police also remembered divine Baba, gave sky rending battle cries of 'Victory to Yogeshwar Shrii Shrii Anandamurtiji', and sprang upon the attackers and snatched away their arms and made them run away. After this the foundation of the jagrti was laid with due ceremony.

After this the then General Secretary and Shrii Chandranathji along with all the Margii jawans went to Baba and did their sastaunga pranam to him. Rev. Baba gave them the blessings of victory. I regret that I was not present on this occasion as by then I had left Jamalpur.

Looking to the popularity and the constant growth of Marga, now its opponents began to oppose all its activities in a well-planned manner. Due to this several obstacles began to appear in the propagation of our ideology. But Baba remained unaffected by all these impediments and continued to instruct all His followers that obstacles are auspicious and marks of success and should improve their speed. This is what actually happened. The more the obstacles, the greater was the momentum of pracar.

The main reasons for opposition at that stage were the discarding of the traditions of keeping a tuft of hair on the head and the wearing of sacred thread; our dislike for idol worship and opposition to Brahminical traditions in society; our non-recognition of rivers and pilgrimage sites as sacred; our philosophy denying the existence of heaven and hell; the fact that we did not believe in the traditional form of worship and sacrificial ceremonies and our emphasis on casteless society building.

In addition there was our non-recognition of untouchablility and our promotion of inter-caste marriages. We were also opposed to dowry and caste-marking systems and did not compromise with corruption and other evil practices in society. We wanted ladies to be given proper respect and status in the society and were against all types of exploitation in the society. Opposition to our ideology increased due to the wide rang of our ideological beliefs. At that time and in that part of the world these ideas were quite stormy and resulted in much controversy.

CHAPTER TWENTY-FIVE

Salutation to Baba - Abharani Laxmi Narain Nandanam

BABA'S CHILDHOOD AND FAMILY LIFE

Most of the things about Baba's childhood and adolescence are recorded in a booklet called " Baba" and in the periodical called "Shankhanand" in an article under the legend "The Avatar of Param Purush". Even so during my stay at Jamalpur, what ever I came to know from older and most senior Margiis about Baba's early life is being narrated below.

Baba was taking pure sattvika food since His childhood. Even though the guardians tried otherwise Baba never accepted tamasika food. His family and his father had lot of goodwill and fame in Jamalpur. Therefore, most of the familiar is Jamalpur knew Him and his family very well.

Baba was strong to determination, fearless and justice loving since his boyhood. As a child He had to live with a Bhojpuri speaking family for some time, hence, even now Baba shows special interest in Bhojpuri language. Even as a boy he could not relocate injustice with anyone and discipline was a part of his life. He was so fearless that even as a child He would wander for hours in the dense forest of Jamalpur. He was always most popular amongst His classmates and friends He had a special interest in Sanskrit and social service all through.

As a boy he had translated the Mahabharat from Samskrta to Bengali. He was the leader in academic interests and games even since His boyhood and kept everyone under His discipline. In the earthquake of 1934 even as a boy he had assisted his father in his social service with devotion and interest. His father died untimely after the earthquake. Although the reverent mother was looking after the family even so being the eldest in the family, the responsibility for the upkeep of the family came to him.

After His matriculation Baba's mother sent Him to Calcutta where he passed his Arts Examination while staying with his maternal undress family.

During his stay in Calcutta. He gave his first initiation to Kalikanandaji in 1939 on the day of the full moon of the 7th month of Shravan. That is why we celebrate this Purnima as Guru Purnima. Although it was against the wishes of Baba's mother, yet Baba, after His Intermediate Examination, joined service in the accounts branch of the Railways at Jamalpur Here in Jamalpur, Baba kindly initiated Shrii Hara Prasadji of Krshnanagar in 1945 and the first General Secretary of the Marga, P.K. Chatterjee, in 1949.

Although Baba was highly devoted to his mother, yet in spite of her wishes to the contrary and keeping the responsibility for be family in view, joined service. His mother wanted that He should continue His studies further. As the whole arrangement for the family was in the hands of His mother Baba would give away his entire salary to mother every month. From whatever pocket money was given to Him by his mother, He would serve the needy or purchase fruits and flowers for his mother. His life was very much disciplined in his house and the family. This had its effect on the younger brother too. Baba has always been the most beloved in his family and relations. After sometime his younger brother also joined the railway office at Jamalpur. Now Baba would not even take his salary from the office. He had authorized his younger brother to receive his salary on His behalf. In the office, Baba was mostly known as an expert

soothsayer and Tantric. Some people even used to call him a “Living Encyclopedia”. Whenever anyone had to know something on any subject they would approach Him.

Baba would finish his office work much before it was due and in His spare time used to teach morality to his acquaintances. There were some non-Margiis in Baba’s office who were quite interested in morality and they were all liked by Baba. Amongst favorites the name of Shrii Shankar Mukherjee and that of Shrii Vimal Chandra Mitra are of especial mention.

In administrative and disciplinary matters, Baba was always very strict. Finding Baba always in a blissful mood, one gentleman in his office gave Him the name of Anandamurtiji and Baba had gladly accepted that name. This gentleman had special interest in the scriptures and whenever he got an opportunity he would discuss the subject of scripture with Baba. Baba had pointed out that this gentleman had a good knowledge of Sanskrit also. Baba had given the name of that gentleman also but it has now slipped from my memory after all these years.

As time passed the third and the fourth brothers of Baba also joined service. By now Baba was also guiding the work of the Marga along with his family responsibilities. But as all His brothers had joined service, Baba could give more time to the affairs of the Marga, and after some time He resigned from service and devoted His entire time for the Marga.

Although Baba’s mother is no longer alive, yet the brothers and sisters of Baba do visit Him now and then. In family life also Baba is very practical and never gives opportunity to anyone to complain of any lapse of duty on any occasion.

CHAPTER TWENTY-SIX

Salutation to Baba the Remover of all Physical, Psychic and Spiritual Difficulties

BABA ACCEPTS RATIONAL EXPLANATIONS

Baba is very fond of discipline yet he likes the rational acts of Margiis. Once it so happened that I had to ask something about sadhana from Baba, but Baba those days was so busy that I was not getting opportunity to ask him. Whenever I would go to Baba I found him extremely busy. When after many attempts also I did not get an opportunity, I was forced to tell everything to the manager of the ashram and I requested him to ask Baba about the solutions to my problems, and let me know what He had instructed .

The manager asked Baba and told me. That day also like other days I went to Baba's residence to do my sastaunga pranam and accompanied Him on his walk afterwards. Now look at the Lila of Baba. That day I was alone on the walk with Him.

After walking for some distance, Baba said, "I am both your acarya and guru, and even then you discussed matters related to sadhana with the ashram manager to be relayed to me! Why did you adopt this course?"

As I heard this question, I was reminded of the promise I had taken at the time of initiation and I was struck dumb.

I said, "Baba, when ever after several attempts I did not get an opportunity to ask you myself, I had to refer them to you through the manger as he is also the General Secretary of the Marga".

Baba said, "So you mentioned them to him as the General Secretary of the Marga?"

I replied in the affirmative. Baba found this rational and then said, "This is alright"

Thus, although earlier I did not get an opportunity to be with him for so many days He now gave me all the time I needed.

RAM BAHADUR SINGH: HIS INITIATION

While I was in Jamalpur staying with Bindeshwariji, one or his relations came on a visit. I knew him also. His name is Shri Ram Bahadur Singh. These days he was enforcement officer in the Transport Department of Bihar Government posted at Bhagalpur. Jamalpur was within his jurisdiction, he therefore, had to visit this place frequently, and whenever he would come to Jamalpur he would always pay a visit to Bindeshwariji, even though it may be a short one. Shri Bindeshwariji was always encouraging him to do sadhana.

Acarya Chandranathji and Acarya Kishanji were also amongst the friends of Shri Ram Bahadur Singhji and he was quite impressed by the change in lifestyle of these two persons due to sadhana. Thus in the summer of 1955, he also took initiation. After some days his wife also got initiated. Now both began to help each other in Sadhana.

In a very short time Shri Ram Bahadur Singh developed great faith and devotion for Baba Whenever he would come to Monghyr for any work he would always avail himself of Baba's darshan. Meanwhile he was transferred to Patna.

In 1959, when Baba went to Patna he paid a surprise visit to Ram Bahadurji's residence. Both the husband and wife were overwhelmed with emotion and felt very, very happy finding Baba as their guest. Both began to shed tears of devotion.

After two or three months Shri Ram Bahadur was transferred to Barhi. This is a small place, but an important road junction in South Bihar, and this posting was considered important in the transport department. Here he remained for about one and a half years only, but during this period while going to Ranchi and Gaya, he stayed at his house thrice. When Ram Bahadurji was narrating his experiences, his wife in her deep devotion would and her own with great pleasure. Shri Ram Bahadurji is very fortunate in this respect everyone in his family from a child to the oldest is devoted to Baba.

RAM BAHADUR SINGH AND THE MYSTERY WATCH-DOGS

Once his wife told about their stay in Barhi, that Shri Ram Bahadurji had some trouble with his left eye and therefore had to be admitted to Patna hospital. She was alone in Barhi with her young children. As their residence was in a lonely place she became very much frightened and she began to pray to Baba for help. Baba heard her prayer and before evening that very day two strange strong black dogs – who were quite frightening in looks – all of a sudden came to his house and began to stay there. Both these dogs were extremely efficient in looking after the protection of the house and its inhabitants. Nobody could dare to roam in the vicinity of the house even.

Looking at their loyalty Shrimati Ram Bahadur felt somewhat reassured of her safety. For about two and a half months Shrii Ram Bahadurji was in the hospital and during his absence these black dogs continued to protect his house with great care.

The day Shrii Ram Bahadurji returned from the hospital, these two dogs disappeared nobody knew where. None saw them ever thereafter. Who were they in the form of these two dogs from where they came and where they disappeared – we can know only if Baba kindly tells us about it. Their arrival and departure remained a mystery. Baba gives his grace in strange ways. If we think, we find that every action of his is a miracle.

Shrii Ram Bahadurji returned from the hospital on 16th October 1959 without any success and in a hopeless state. After two and a half months treatment the specialists and doctors told him that his eyesight could be restored only through god's grace. According to the doctors the disease had no cure and he could never see with his left eye.

BABA VISITS RAM BAHADUR

That very day at about nine in the morning Baba suddenly came to Barhi at Shrii Ram Bahadurji's residence. This was the most happy surprise for him. Baba was on His way to DMC at Ranchi. Both husband and wife began to welcome and serve Baba with great devotion and love. Acarya Shri Devii Chandra Sharma and another devoted sadhakas Shrii Balandaji where with Baba.

"I want to take my both and do my puja. If there is no difficulty, please arrange for the same." said Baba.

Then Baba told to Mrs. Ram Bahadurji, “Mother, you make arrangements for some food. I shall take my food after puja and then leave”.

Hearing these words from Baba’s mouth, both husband and wife felt extremely overwhelmed with joy and emotion, they began to dance with joy and their state was of extreme bliss.

The Lord himself comes and becomes a guest – will this not madden any devotee with joy? This was like Ram’s visit to the residence of Shabri or like Krsna coming to the house of Vidura. The mental condition of both husband and wife was like that of Vidura and Shabri. Both were, as if electrified and began to do Baba’s work with their own hands in great speed.

By the time Baba had finished His bath and sadhana, Mrs. Ram Bahadur had prepared tasty rich and various sattvika dishes for Baba’s food. Both husband and wife began to serve Baba with great love and hospitality and with Baba others were also served Baba took some rest while those who came with Him took their food and when they were ready, Baba also was prepared to start on His journey. Both husband and wife with their children did sastaunga pranam to Baba and were greatly satisfied when they received His blessings – they thanked their stars. Great are this couple and their devotion.

Ram Bahadurji also accompanied Baba on His way.

On 16th and 17th October 1959, there was DMC at Ranchi where Baba delivered discourses to the Margiis and on the 18th Baba returned to Jamalpur. Acarya Amulya Ratan Sarangiji accompanied Baba from Ranchi and they passed through Dhanbad, Dumka and Bhagalpur on the way to Jamalpur, where they arrived the next day.

Acarya Sarangiji drove the car up to Dumka where Baba ordered Shri Ram Bahadurji to take the wheel. Shri Ram Bahadurji ignored the pain in his eye and without a hitch took the steering and began to drive. Although his left eye was in great pain, which continued up to Dumka Ram Bahadurji bone it without allowing its expression to come on his face. He drove the car for about 120 miles in this condition and brought Baba to Jamalpur. It was a miracle that as long as he drove the car, the pain completely disappeared.

BABA CURES RAM BAHADUR

Later Baba taught him a prescription for preparing an ainjana (eye-powder) and told him, “ By using this powder your eye will regain its normal health. “

But Ram Bahadurji had seen that as long as he was in the service of Baba and was driving the car, the pain had disappeared. He therefore did not pay any special need towards the prescription for the eye powder. After reaching Jamalpur, Ram Bahadurji left Baba at his residence and along with his companions came to the jagrti. Here they stayed for three days and had the privilege of Baba’s darshan every morning and evening.

On the third day, in the evening walk Shri Amulya Ratna Sarangi, Acarya Devi Chandra Sharma, Shri Balendriji and Shri Ram Bahadurji were with him. All of them went with Baba up to his residence. After reaching his house Baba told Shri Amulya Ratna Sarangi to take Ram Bahadurji up to Barhi. At that stage Acarya Devi Chandra Sharma prayed that Baba may be pleased and may cure the illness of Ram Bahadurji’s eye so that he may regain his eyesight.

Baba said, “I have explained to him the method of preparing an eye-powder which will cure the pain in his eyes.”

Ram Bahadur was still silent when Baba spoke again and said, “I asked Ram Bahadur at the time of Hajipur DMG whether his health was alright and Ram Bahadur had replied that he never felt ill. Even so Baba looked at his ailing eye and said,

Na bhuktam kashiyate karma kalpa koti shatairapi
Avashyameva bhoktavyam kritam karma shubhashubham

Baba said, “When the flood comes, it leaves some effect behind”.

So saying Baba pressed his finger just above the left eye of Ram Bahadurji.

Shri Ram Bahadur felt that as Baba pressed his eye, instantaneously the pain in the eye disappeared and the also felt that some light entered his left eye.

At about eleven o’clock in the night Ram Bahadur returned from Baba’s residence along with his friends and after reaching the Jagrti he tried to read the newspaper with his left eye. His wonder and joy knew no bounds, when he succeeded in reading the newspaper without the specs and with case. He felt greatly moved and thankful by getting this causeless grace of Baba and the miraculous healing touch of his finger. The statement of the doctors that without god’s Grace his left eye cannot be cured proved true to every letter. While standing these experiences, both husband and wife were full of emotions and tears were rolling down their eyes.

BABA VISITS RAM BAHADUR AGAIN

The 27th December 1959 proved to be the most auspicious and fortunate day in the life of Ram Bahadurji, when Baba paid another surprise visit to him. This time Baba did not stay long at Barhi. Even so both husband and wife were overwhelmed by Baba’s Grace.

Whilst at Ram Bahadurji’s residence, Baba asked for paper and pen. Ram Bahadurji rushed to get paper and pen and placed them before Baba. Then Baba jotted down His blessings in the following manner:

"As a soldier you most not search for worldly pleasure or comfort. Be ready for all sorts of sufferings. Let suffering be your asset. Suffering will help you in establishing the Sadvipra Raj. You must not argue, you must not think twice, you should “do or die”. I do not want to see the face of a defeated son in flesh and blood”.

Barahi ***Yours***
affectionately
27.12.59 ***Baba***

All the members of the family of Ram Bahadurji were overjoyed having had Baba’s darshan and having received his blessing. While describing this unbounded grace and kindness of Baba, Ram Bahadurji becomes so sentimental that he moves even the stony hearts to devotion and faith. How fortunate are Ram Bahadurji and his wife.

Only a few days must have passed when Baba’s car again reached in front of Shri Ram Bahadurji’s house and the Lord called Ram Bahadurji. Shri Ram Bahadur, his wife and children all ran and came and fell at Baba’s feet.

Really fortunate is this family that the lord comes Himself again and again to give them darshan. This was the third such fortunate occasion. This time Baba remained in His car, gave blessings to him and the members of his family and resumed his journey towards place where he was going.

Seeing the simplicity and the pure hearts of this family. Baba graced them with still greater proximity and Shri Ram Bahadurji was transferred to Jamalpur. He remained in Jamalpur for nearly three years as D.S.P. in the Bihar Military Police. There he had Baba's darshan every day and accompanied him on his evening walks. He would join all he D.M.C. that were held in the neighborhood. After his official duties most of his time was spent in devotional mood and activities.

In the meanwhile his wife fell ill and was bedridden for nearly eight months. The disease took a dangerous turn and his wife remained unconscious for nearly three days. After she regained consciousness she informed that during the period of unconsciousness she was feeling that two sadhus in matted hair were constantly sitting besides her and giving her solace all the time. By the grace of Baba she regained her health. It appeared that Baba brought them to Jamalpur so that his wife's illness may not become out of control. While describing her illness the wife of Ram Bahadurji said in a voice full of devotion, that she survived that serious illness only through the grace of Baba.

Shri Ram Bahadurji meanwhile was having Baba's darshan everyday and bathing happily in the flow of the Ganges of Devotion of Baba. His main occupation was always singing the glory of Baba's name and qualities. For the very beginning he was fond of three things: sentient food, mediation and devotion. I have already mentioned about the excellence of his devotion. Now I shall refer to some of his other traits. He was always fond of good cooking. Good cooking, good food and enjoyed taking heavy meals.

During his stay in Jamalpur he participated enthusiastically in the function of Ananda Purnima. There was also a programme of collective feast amongst the celebrations. His entire enthusiasm was concentrated on items of the feast and food. Shri Ram Bahadurji kept on leaving the company of Baba to look after the arrangements of cooking and the feast. Omniscient Baba knew about it and Baba gave him a new name. This is so suitable and true to his nature. Baba called him. 'Shrii Bhojanand' (one who relishes his food). At this everyone present laughed heartily and since then old Margiis knew him only as Shri Bhojanandji.

In bringing about a devotional mood, songs, kiirtan and dance are always very helpful. Therefore Shri Bhojanandji is extremely fond of devotional songs, kiirtan and dance When he starts singing like Narada in his own tune, rhythm and voice, all the arts of music, including tunes, meters rhythms fall on the wayside. These arts are afraid, lest he should grasp them forever. Even so, unmindful of all of them, be enjoys his devotional songs and kiirtan. There is no fixed tune for his singing and kiirtan. He bursts into them at his own sweet will and continues as long as his mood lasts.

Due to the grace and contact with Baba, he became quite prosperous and was transferred to Dhanbad. There he did yeoman's work to spread the philosophy and idealism of the mission and in the month of October 1968 with the help of local Margiis and after obtaining Baba's permission he arranged DMG at Dhanbad.

DHANBAD DMC

This DMC was most successful. He had made preparation for taking out, a

grand procession. However, it began to rain just when the procession was to start. Shri Ram Bahadurji prayed to Baba that he might be pleased and bless so that the procession may be takeout. Rev. Baba was happy and conceded his request. The rains stopped and the Margiis took out the procession with great enthusiasm.

Mrs. Ram Bahadur Singh was in charge of making arrangements for Baba's food and she dedicated herself fully to this task. Baba told them after his evening walk. That he has gone to their residence and looked at it from outside and come back. How kind and graceful in Baba and how fortunate are Mr. and Mrs. Ram Bahadurji whom Baba has granted such devotion and faith.

BABA LISTENS TO THE PRAYERS OF RAM BAHADURJI THE GREAT DEVOTEE

Only recently on 27th December 1981 I was going to Ananda Nagar, for the DMC along with my family. Shri Ram Bahadur was also travelling by the same train along with his family. Our train was more than eight hours late and so we missed the connection in Dhandbad. We decided to hire a tax but as we discovered, neither the taxi driver nor we knew the way.

At about six in the evening our taxi reached the Chas police post and the taxi driver and the owner were not prepared to go any further that night. The night was dark and the way was unknown. The unmetalled road passed through a dense forest. Our difficulty was that ladies and children were with us and there was so place where we could stay.

Under the circumstances, it seemed that pressing on and reaching Ananda Nagar somehow, was the only course open to us. Even the police officers requested the taxi-driver to proceed, but he was adamant. Feeling completely helpless, I requested Shri Ram Bahadurji to pray for Baba's help. At first he made several excuses, but when I reminded him about the saying of the great saint Vyaas, who wrote the Mahabharat and many Puranas:

"There are two truths embedded in the eighteen Puranas-one is that virtue means helping the needy and vice means causing pain to others".

And I asked him to help us in our hour of need by asking Baba for help. Looking at our difficulties he fell silent for sometime and remembered Baba and asked Him to remove our difficulty. And lo, a miracle happened in a few minutes. Three persons on a motorcycle reached the spot where we were, and enquired what the trouble was, while we and the policemen were talking to the taxi-man.

"What is the trouble?" they enquired.

Shri Ram Bahadur pointed out that we were going to Ananda Nagar, but due to our ignorance about the way, the night being dark and the road being irregular and passing through a forest, the taxi-driver was not prepared to move forward.

The riders on the motor cycle said, "We too are going to Ananda Nagar" and they asked the driver to follow them without any worry.

The driver pleaded that he might lose his way on the way back but the riders on the motorcycle informed him that they were coming from Dhanbad as contractors to erect the pandal at Ananda Nagar. Their truck with the goods had gone ahead and when they reach Ananda Nagar, the truck would return to Dhanbad. They suggested that the taxi might return with the truck from Ananda Nagar to Dhanbad.

Now the driver was left with no excuse and when the police officers pressed him further, he had to carry us to Ananda Nagar. From there for the entire way, Shri Ram Bahadur continued to sing 'Baba Nam Kevalam'. We reached Ananda Nagar at about eight thirty in the night. This was the result of Shri Ram Bahadurji's deep devotion for Baba that we reached Ananda Nagar safety that evening. Great is Baba and blessed is Shri Ram Bahadurji and his devotion to Baba that his messengers on the motorcycle solved our difficulty.

My acquaintance with the family of Shri Ram Bahadurji is an old one. This time when we were returning from the Jan. 82 DMC Shri Ram Bahadurji and his wife were kind enough to relate these experience to me. All the events are connected with Baba and inspiring for the Sadhakas. I have, therefore, mentioned them here after taking his permission. He had many more such experience and I have requested him that he should put them in black and white for inclusion in Ananda Kathas. He has agreed to do so. Let us see when be kindly does it.

It is a matter of great sorrow that on 29th December 1982 suddenly after doing his pancajanya, Shri Ram Bahadurji left his body for his heavenly abode. It is my prayer with Baba that his soul may rest in eternal peace and salvation.

CHAPTER TWENTY-SEVEN

Salutation to Baba who is the Fear of Fear

MARGIIS PLAN TO ASK BABA TO SOLVE THEIR FINANCIAL DIFFICULTIES

Economically speaking Ananda Margiis have always been lower middle and middle class people. They are, therefore, always in want. Due to lock of financial means the propagation of Marga ideals and the expansion of the organisation was not taking place as rapidly as required. Therefore, while I was at Jamalpur, the same Margiis approached me, that we may all request Baba to become Kalpataru. When He becomes Kalpataru and gives us an opportunity to ask our hearts desire, we shall ask for the only boon that the economic difficulties of the Marga and the Margiis may be removed. Looking at the economic difficulties of the Marga and the Margiis I also agreed with them. It was decided that we should reach the field that very day and when Baba has taken his seat on the grave we may all request him to become Kalpataru.

Having thus decided that day I could not go to Baba's residence as usual for doing my pranam. All of us reached the field earlier than Baba and began to wait for Him staying at about 20 to 25 yards away from the grave.

Baba normally used to sit on the tiger's grave. But that day some other people were sitting there already. We therefore thought that Baba would sit that day on the grave of the English man. Under this impression one of us flashed the torch several times to see if Baba had come to this grave, but saw no-one there. We waited for long and when we got up and walked to the Englishman's grave.

As we approached the grave, we were all surprised to see that Baba was sitting there. The wonder was that only from a distance of 20 or 25 yards with the help of the torch we were unable to see him while he was sitting there. I asked Baba how long He had been there. Baba replied, "I have been sitting here for long. You people had thrown the torchlight on me several times"

In fact throwing torchlight again and again at Baba was an act of discourtesy and impropriety. After Baba told about the torchlight we all felt guilty and bad and none of us had the courage to ask Baba to become the Kalpataru. Although we felt disappointed we took solace in the thought that everything happens as per His wish and nothing can be dose without his wish. However another brother disciple and myself undertook a fast for two days for our fault.

The third day it was Sunday and Baba was coming to the ashram. I was still on fasting and the other disciple got ready and reached the railway quarter for Baba's darshan. I was feeling somewhat weak and therefore did not go to the ashram. I was thinking to continue the fast up to the time Baba become pleased again. But that brother disciple returned in great disappointment from the ashram. As he returned he asked me to give up my fast. He said that Baba was very angry in the ashram about the fast of some Margiis. We had undertaken the fast as a measure of penance and to please Baba and what happened was just the opposite. As I was pondering on what he said, he left to take his food.

When he returned after having his meal, he began to pressure me also to give up my fast. While I was still thinking what to do, he brought food for me also. Now Bindeshwariji and his elder brother Puneet Babu also began to press me to give up the fast. Under this circumstances. I had to give up the fast with a heavy heart. From the time I had come to Baba, this was the first occasion that I missed putting a request to

Baba and placing my desire before him. After this disappointing event I felt hesitant to appear before Baba for some time.

After this event I have never seen Baba becoming Kalpataru in my life. This is my ill luck. I wonder when Baba will give me such an opportunity again.

Salutations to Baba Who Is the Lord of the Minds of Those Who Are In Sorrow

ALL WORLDLY WOES DISSOLVE IN BABA'S PRESENCE

I got one particular realisation in the contact with Baba. While beset with worldly worries and in a greatly agitated state of mind I approached Baba many a time with the view to mention my troubles to Him. After reaching Him I either completely forgot my worldly worries or began to wonder with a quiet mind whether it would be proper to mention my worries to Him. Is He not aware of my condition? Some time it happened that in an extremely disturbed and painful state of mind I went to Him with full determination that this day I would surely relate to him my tale of sorrow, but I would becomes quiet as soon as I reached Him.

Once in such as state of mind I went to Baba and did my sastaunga pranam, but while I was still prostrated before Him, He asked, "Do you want worldly wealth or spiritual salvation?"

I began to think, and my eyes were concentrated on Him. The eyes want to absorb His charming beauty and the ears were busy in listening to the nectar of His sound and the mind remained most happy with all this.

Particularly in DMCs devotees are concentrating their eyes and ears on Baba with greatest attention to listen to the discourse and to see Baba. All the sensory withdrawal processes of the shuddhis prescribed in sadhana automatically take place when we are in His presence. Although devotees float on the waves of many emotions, yet their object is one, that is, Baba. At that time they attain that indescribable stage which the great Saint Tulsidas has described in the following words:

"The tongue has no eyes and the eyes have no tongue, so how can God's great beauty be described?"

Salutations to Baba - the Lord who is the Wisest

I LEAVE JAMALPUR

For sometime I began to feel that while I was in Jamalpur, Baba would feel somewhat pain whenever he looked at me. First mentally I tried to find a reason for this, but I reached nowhere then I breached the subject, with those brother disciples with whom I had developed some intimacy and who where in closer contact with Baba, but they could also not enlighten me. Due to this I was now feeling ill at ease at Jamalpur. However my routine continued as usual.

Then I saw in the newspapers that the flood havoc was worse near Muzaffarpur. This was near my village. In the evening while I was going for a walk with Baba, I mentioned about this flood.

Baba said, "Yes, for some days you should go to you village and watch the

situation there."

Although Baba thus allowed me to go to the village, it was not so easy to leave Jamalpur. Whenever I thought of leaving Jamalpur, I would feel very unhappy. Jamalpur, where I got so much love from Baba and other brother disciples! It was difficult to leave this Jamalpur. I would feel very restless at the thought of leaving Jamalpur and for hours many events connecting Baba would rise and make my mind restless. Where and when at all I get this opportunity to have Baba darshan everyday and to do sastaunga pranam to Him? Where will this good fortune and happiness come from? I would recall same lines of great poet Vidyapati which described my mental state in the following language:

"I got great happiness near you. Now my eyes flow with tears at the thought of leaving You. What is the use of japa and tapah and dhyana? Life is meaningful with just one glimpse of You."

Only those brother disciples who are left behind in Jamalpur after Baba left that place will be able to appreciative my mental condition of these days. They also saw the barren Jamalpur after Baba left that place and felt the pangs of His absence. They continued to search and roam in every street, road, field and forest with tearful eyes those lotus feet that could give them solace even for a moment. Their pangs of separation were greater than those of the women of Gokul. They would touch the dust of Jamalpur's streets to their forehead and feel his presence therein. In this context I am reminded of a story which I will relate here.

Once during the summer season, Rahim Khankhana along with his retinue and horses camped at that place where in the ancient times the ashram of Saint Gautam and his wife Ahalya was situated. Here once the husband (Saint Gautam) cursed his wife and she became crude like stone. She became alive again after God Ram touched her with his feet. There some elephants of his camp began to be the in the tank and began to play in the water. When the mahouts took them out of the tank for resuming the journey, they began to throw dust upon themselves with the help of their trunk.

Rahim Khankhana was a great poet of has time and in those days [poems were also composed in the style of answering a question or problem. Some poet presented this problem before Rahim when he saw these elephants taking both in dust after the tank bath.

"Why are the elephants putting dust on their own heads?"

Rahim replied in his poem:

"They are searching for the dust which brought the wife of the saint back to life."

How beautiful was the reply. Today the devotees of Jamalpur are similarly overwhelmed by devotion and searching their Lord in every particle of dust of that hallowed town.

I was very reluctant to leave this Jamalpur and my mental state of those times is indescribable.

MY MOTHER TAKES INITIATION AND IS SAVED FROM DEATH

Before leaving Jamalpur, I had asked Baba about the initiation of my mother and Baba had instructed me to tell my mother all that I myself was doing. After two or three days I returned to my village with a heavy heart. My village is very much in the interior. In those days transport facilities were very rare. Even today the nearest bus-stand is four miles away, and the nearest railway station is six miles away. As a result through rainy season coming and going to the village is a problem. For education and health, one has to depend on Muzaffarpur, which is eighteen miles away from my village. The nearest medical care was an ayurvedic doctor, Shri Alakh Niranjan Pathak at Bariarpur about two miles away from my village. After my father's death my wife and children had come back to the village and my mother had asked them to remain there itself.

After reaching the village I pressed my mother to start doing sadhana and she agreed. I initiated her as told by Baba and she began to do Sadhana. The rains were heavy and at such a time my second son Mohan fell ill. At that time he was only 9 years old. He was being given medicine by Dr. Pathak who as an Ayurvedic Physician. While this treatment was or, after two days at about nine o' clock in the night his condition become worse, he began to sink. All the members of the family felt very much worried and I was also at my wits end.

Meanwhile I remembered Baba and I began to pray to Him for the restoration of the health of this child. At that time it was raining heavily, even so I sent two persons with a lantern to Dr. Pathak who was two miles away. After this I again began to pray to Baba. Even before the doctor came. The child's condition began to improve a lot.

Dr. Pathak reached at about twelve o'clock in the night on foot, and after examining the boy began his treatment. That night the doctor stayed with us. In this situation Baba alone was my support and by his very grace my son could regain his health. Dr. Alakh Niranjan Pathak had taken initiation at Jamalpur only a few days, back. Therefore we developed intimacy. Our families knew each of her for many generations.

The rains were over and the winter had not yet started and my wife fell ill. She remained ill for a long time. She became exceedingly weak. She was also wanted the treatment or the same Dr. Pathak, but there was no sign of any improvement. Now we wanted to call a doctor from Muzaffarpur and show her to him or wanted to take her to Muzaffarpur, when that very evenings her condition began to deteriorate. She began to fall unconscious again and again. All the members of the muffle became very much worried, Dr. Pathak also came and after remembering Baba, began to introduce some change in his treatment.

I continued to pray to Baba whilst sitting in a secluded place. At about midnight my wife fell asleep. That night also Dr. Pathak remained in our house. When my wife woke up in the morning. She told us that she would recover very soon, and there was no need to call a doctor from outside.

I said, "This is fine, but tell me on what basis you are saying that you will recover very soon?"

She said, "In the last quarter of the night I felt as if I was neither asleep nor fully awake. In that condition, I saw that Baba as bright as the sun is coming on a chariot. Baba was most effulgent and divine. I could not look at His brightness. The chariot and the horses were also shining in this effulgence. His chariot came and stopped just in front of me. I fell at his feet. Baba's right hand lifted up in the abhaya mudra and a light emerged from that hand which fell on all my body. There after my sleep was broken."

In fact, my wife's health began to improve everyday and in just a few days she recovered fully. Meanwhile my contact with Dr. Pathak became closer and we began to spend more time in spiritual conversation.

CHAPTER TWENTY-EIGHT

Salutations to Baba the Lord of the Universe who is present in every form of this world

I RESUME MY DUTY

Now it was the twelfth month of my leave and there was no response to my appeal. While in the village in the fourth week of December 1955 I decided that I would extend my leave no further and shall send my resignation. I decided this mentally and did not tell this to any member of my family. I thought that I should inform my family after my resignation was accepted.

My leave finished on 6th January 1956. I decided to resign thereafter. On the fourth day of taking this decision I received an inland letter. I could not guess who had sent it but when I opened it I found that it was from Baba. The letter was in English language. Today that letter is not with me but I remember fully its language. I shall try to reproduce it here.

"Your decision of resignation is premature. You must join your duty urgently and I will give you everything. In case you fail to reconcile in joining to your present post, you take it as my order and must report for duty immediately."

I was surprised to note that Baba had written the letter the same day as I had mentally resolved that I would extend my leave no longer and will resign from service. Now there was no other course open for me and when my leave was over on the 6th January 1956 I rejoined my duty.

Great is the liila of omniscient Baba and wonderful are his methods of doing favour. Sitting in a village hundreds of miles away I mentally decide something and Baba reflects it then and there. This added one more link to the chain of my faith. Thus 1955 was over with the Grace of Baba

Salutations to Baba who loves his devotees

Following the instructions of Baba I rejoined my duty immediately on the expiry of my leave. However the whole of 1956 and 1957 up to August was a period of great turmoil for me. During this brief period of one year and eight months I was transferred to seven places. My wife was not keeping good health these days. I had to look after four children. I had to run after the doctors all the time. As there was no other convenient place, the family had to be kept with me.

Those who have experience of government service and frequent transfers will be able to understand my plight very well. In spite of these troubles Baba's grace was always with me. Whenever I had to go for however a small period, I got good name and reputation though Baba's grace. Strange was that period, on the one hand the difficult problems of service, the rising and unassailable mountains of economic and psychological problems and on the other hand good name fame and reputation Great is the Liila of Baba.

POSTED TO MUZZAFARPUR

After resuming work in Patna on 7th January 1956, I was posted to Muzaffarpur.

This was a posting to my liking.

I assumed my duties at Muzaffarpur on 17th January 1956. After I became somewhat free from official work I came to know that my childhood friends Acarya Vishwanathji was also there. I therefore went to see him. From him I came to know that Acarya Shri Kishanji and Shri Prem Bahadur Mathur were also there. I was also informed that the Dharma Cakra was held in the bungalow of Shri Prem Bahadurji.

In the Dharma Cakra I got the opportunity to meet all the Margiis brothers. Here I came to know that on the New Years' eve Baba's vanii had come which was like this:

"The long neglected humanity has awakened today. This awakening of theirs will usher in a new chapter in human history. You are the first messengers of that still to arrive tradition"
Anandamurti 1.1.1956

I read and re-read this message and tried to understand its significance. The vanii appeared to me to be a fragment with great significance. In those days, the so-called civilized society looked down upon those who believed in the divinity of human beings and wanted to lead a spiritual life. Their indifference became intolerable to Baba and He indicated to His disciples through this blissful message that the divinity of humanity is now fully bestirred. This will certainly open a new chapter in the history of human progress and those who have tried to follow his path will certainly be regarded as the harbingers of that new Age. I this found great significance in the vanii of Baba.

In such period I received a letter from my younger brother Radhakantji that the basis of his faith had completely been broke after hearing all about Ananda Marga philosophy and he had not yet got any new faith. He started feeling emptiness in his daily routine of life and wanted to take initiation as early as possible. He was these days posted at Siwan and there was no acarya either there or near about. I informed him through letter that he should come to Muzaffarpur, where arrangements will be made for his initiation.

Muzaffarpur at that time was most fortunate through Baba's grace. There were many acaryas here. On receipt of my letter he came to me at about eight in the night and wanted to return within the next two hours. He had little time and I could hardly manage to get into contact with an acarya in that short period. Therefore I had to give him initiation. This was the second occasion for me to initiate anyone. My first opportunity was to my mother.

Now after office work I had only two functions. First to run about for doctors and second Marga work.

Salutation to BABA the Lord of the Gods and the Supreme Divine

PATNA DMC 1956

Thus while in Muzaffarpur, in the minds of Margii brothers, my own troubled personal life had an easy flow. Those days pracar was going strong throughout Bihar. Those in Patna were doing Marga work with great sincerity and speed. Many individuals came within the fold of the Marga.

DMC was arranged in Patna and Baba was to arrive on the full-moon day of the month of Chaitra on Jamal Road in Patna. Everyone in the state of Bihar was informed

about the arrival time of Baba and the place and timing of the DMC. The Margiis of Muzaffarpur also received this information. All were happy and began to plan going to Patna. I was in two minds on account of my domestic troubles whether I should go or not. Meanwhile the acaryaji from Patna told me by telephone that I must attend. I was already desirous of going to Patna.

The Instructions from this acarya strengthened my resolve and I surrendered all my domestic works at the lotus feet of Baba and started for Patna. There I had the good fortune of having Baba darshan and also had the good luck to do my sastaunga pranam at His feet. Baba enquired about my family with great affection and I was overwhelmed with gratitude. I was so much overwhelmed with emotion that time that I could not utter a word.

Then I recalled that a big crowd of persons desirous of Baba's darshan was waiting outside. Therefore unwillingly I began to control my desire to remain at His lotus feet and again did my sastaunga pranam and went out of the room. I later was again able to have the darshan of His Lotus Feet and began to enjoy the subtle vibrations of spiritual waves. The whole day was spent in these vibrations. In the evening, again I had the Baba's darshan at the time of the DMC. Baba looked divine and superb during the DMC. He was irresistibly attractive, justifying those lines of the great poet, Tulsidas:

"Do see, He is worth seeing".

I continued to lose myself in this divine sight. The subject of the discourse was "Bliss and Pleasure". The subject was extremely good and easy to understand. The devotees were drinking His nectar-like words from their ears and drinking His divine beauty with their eyes at the same time. Blessed was that hour of the DMC.

THE REJECTION OF MY SECOND APPEAL

Doing these days my second appeal was rejected in April. I felt very sad to learn about this. I do not know why I did not feel such pain even when I was first demoted or when my first appeal was rejected.

In this state of mind I wrote a letter to Baba, the substance of which was whether the samskaras were so strong that guru and God were both helpless before their power? If this is so, then that is why people forget the guru and God and begin to give more importance to karma and samskaras. Kindly do not allow so much importance to gain ground, otherwise humanity will repeat its mistakes again. Baba sent me a reply, which is highly educative, and encouraging and which redressed my mental torture. It was like this:

"Samskaras cannot be stronger than Cosmic Consciousness. When unit consciousness start its march towards the Supreme Self – the Cosmic Consciousness, it advances through fight against avidya and bhoga of its prarabdha. Its march is the march of a solider undaunted and unbaffled. It gets the final rest when crowned with victory – the feeling of oneness with Him, earned by the heroic spirit both in the inner and outer, spheres of life "

Anandamurti
27.4.56

After reading Baba's letter I again became active and optimistic and became involved in my job and in my work of the Marga. A few days after the receipt of this letter, Baba's Ananda Vanii for the Ananda Purnima of 1956 also came which said:

"Every sadhaka (aspirant) is a soldier. The symbols of their progress are the hurts received from thorns by the march on the difficult path. Their victory is the collective welfare of the world."

Anandamurti
Ananda Purnima 1956

It is not easy to grasp fully the significance of Revered Baba's messages. Even so I give below what I understood of the above message.

The life of a sadhaka like that of a soldier is really full of difficulties and pains. Sadhana is a process to rise above pains and pleasure. Therefore a good Sadhaka alone can be a good soldier. The soldier of a sadhaka advances smilingly on the most difficult terrain as he fights against all types of odds. Difficulties are only signposts of his success and are good indications of his progress. A good soldier is always thinking of the collective welfare and with this object in view, he advances further. Surely success will come to such a soldier. This message of Baba encouraged all the sadhakas immensely. Without courage neither a soldier nor a sadhaka can progress forward. By the middle of 1956, immorality was on the increase, hence this message of Baba's not only encouraged sadhakas to lead a moral life, but also gave them strength to fight immorality. Baba's message was timely.

MY POSTING TO DALMIANAGAR

But after a few days, such was Baba's will, that my contacts with Margii brothers became less and less. I was transferred to Dalmianagar in the first week of June. There the problems were so constant that I was busy in tackling them. In this new place, my wife's health deteriorated further, and now and then I had to rush to Patna with her. I had informed Baba about this through a letter. Even so, now and then I did manage to take some time for Marga work. But success in this work at this time was negligible. There were so many problems that I wrote to Baba that I was thinking to ask for a transfer and asked for His advice.

There came a message from Him that I have to correct the whole situation from that place. I said I would not take any decisive step so long as the department does not fix a definite policy for Dalmianagar. It was under the jurisdiction of the Superintendent at Gaya. He was very simple Margii and was very scared of the atmosphere at Dalmianagar. Officers of my department regarded Dalmianagar as a black hole in those days, which would darken my reputation.

Anyway, keeping Baba foremost in my thoughts, I started my work. Meanwhile, our department head thought of visiting the city on tour, and he gave me five minutes to discuss the situation of Dalmianagar at a meeting at eight in the morning. I reached the Circuit House of Gaya at the appointed time.

At eight I presented myself before my head. I remembered Baba and began to talk about the administration at Dalmianagar. I had only mentioned a few things and my five minutes were over and therefore I stopped. When my boss enquired as to why I had stopped, I pointed out that my time was over. He asked me to resume. Again I remembered Baba. During this discussion, when some messenger entered from another officer, my boss felt very annoyed. There were others waiting for consultation, but he did not heed this. Even so, it was good of my boss that he started to agree with

me.

That day, five minutes extended into five hours. My discussion with this boss for such a long time was a mater of wonder. My departmental colleagues or even very senior officers used to get hardly ten minutes with him. All this was possible only through Baba's grace. At the end of the discussion, my boss enquired about my personal well being. I told him that you have put me from frying pan into the fire and now are enquiring about my welfare. I was happy at Muzaffarpur and you transferred me within 6 months to Dalmianagar. He said that the chaos there forced me to put you to this inconvenience. Then he enquired as to how be could help me now?

I said, " Excuse me Sir, I do not rely on help from man. Man himself is miserable. What help can be one man render to another man?"

As I said this be got up from his chair and embraced me and said, " I wish I could have this much mental strength in me".

We were discussing matters in English I have therefore recorded his words as such. He told me that at one time, he had also been initiated into Ananda Marga but be could not do sadhana properly. I advised him to meet has acarya again After his return from Gaya, whenever my departmental head would see a report from some senior officer, he would ask what is the report on Nagina on this subject? And after seeing my views, he would reject others and agree with me.

Now I was asked to attend a conference connected with Dalmianagar, on behalf of my department. Everyone was wondering as to what Nagina has done to him in these five hours that he would reject every ones' views and accent mine.

Just within a few months of our meeting, this gentlemen sought retirement. I was all along feeling that Baba was helping me at every step and where my intellect failed he gave me new ideas was it not the grace of Baba that I could continue discussion with this temperamental and snobbish man for five hours.

My days continued to pass in this manner so I tried to solve the departmental problems there. Meanwhile my economic condition continued to deteriorate due to the illness of my wife. Now I had no other recourse except to inform Baba about my personal problems. Baba letter was received quickly. The letter was as follows:

"Dear Nagina,

The reason of your mental agonies and family trouble is that you are careless in money matters. You should therefore give more stress to aparigraha. Think a thousand times before you spend a single pie".

With my love to you
Your well-wisher
Anandamurti
24-8-56

I was very much worried to read Baba's letter was true to the last syllable. But would it be possible for me to follow the spirit of these instructions?

I was also helpless before my nature. But how was I to ignore it? Baba gave me the heart and mentality of a king and means of a beggar. Now how to bring balance between these two? Baba had correctly written that this was the cause of my painful career.

Now I am in the evening of my life and when I look back I find that at every stage I have passed through great economic problems. It appears that the rest of my life will also he spent amidst economic problems by Baba's grace. Why should it not be so? Baba has said in his message that "suffering is your asset". Although I remember Baba very much when I am in trouble, but when troubles came in succession, whether they are regarding material, mental or spiritual matters, they do drag the mind in crudeness. This makes one uncivilized, hard, pessimistic and angry. My prayer it that Baba may protect me from this crudity.

In Mithilii the beautiful poetry of the poet Vidyapati is very popular and the following song of his is sung by all with great emotion when one is passing through dark days of life:

"Kakhan haraba dukho mor he bholanath?"

O Lord Shiva, when will you remove my sufferings?

Now in the evening of my life
I recite this song with every beat
Of my heart before Baba
Oh Lord take away the
Crudity of my mind.
I know none else except you.
I surrender to you.

Spiritualist may take pity on my condition! But those engrossed in the world will never understand my condition. Struggle is Sadhana. Therefore, though in poverty, I began to make efforts to somehow meet with my difficult situations. The only support was the blessings received from Baba in his letter. Whenever I felt disturbed I would reread the letters received from Baba. This would give me some cordage and I would again plunge into work.

Thus, by the month of September all the problems of the new place were sorted out. Now, I was feeling restless there in the absence of the atmosphere of Marga. Therefore, one evening while alone began to pray to Baba that my work there was over and now let me be transferred to a place where I can get Margii atmosphere. I would be able to forget my worries amidst Margii brothers.

POSTED BACK TO MUZAFFARPUR

Baba heard my ardent prayer and I was surprised when the next day at 4 p.m. in the afternoon, my superior officer from Patna told me on the telephone that another officer was being posted at Dalmianagar, and he wanted to know whether I would like to be posted back to Muzaffarpur. He communicated my desire to my boss and within two days orders came for my transfer to Muzaffarpur: I reached Muzaffarpur in the first week of October.

Great is the Lord, and great are His ways of giving Grace. First the web of problems would torture the mind and then his kindness would bring peace and tranquillity Great is my Baba that he gives the taste of the bitter and the sweet in such harmonious succession.

Even after coming to Muzaffarpur, my family problems continued but I was in the midst of Margii brothers and atmosphere, therefore my mind continued to flow towards spirituality. Even so hard realities would sometime strike me harshly. In such a

state of mind, I once thought that I should take this matter of my reversion to a court of law. My well-wishers in the department also had the same viewpoint. The problem was that those who were junior to me once, had become my bosses and it was hard to keep contact with them. It was to their credit that they respected me, even so I felt very much my own degradation. This was due to my human weakness.

Now it appeared to me as if I had submitted to injustice and therefore I began to curse myself for it. When I consulted my well-wishers in the department I would think of challenging them in a court of law. But at this time that portion of my mind that was under the influence of vidya and was devoted to the lotus feet of Baba, felt determined as to why should I not consult Baba in this regard and then proceed further accordingly. I therefore, wrote a letter to Baba on this subject in the month of November and began to wait for his instructions. Soon came Baba's reply like this:

GURU
STRICTLY PRIVATE

Jamalpur 26.11.56

Nagina,

Do not file any suit. Just obey the orders of your departmental authorities and acquire experience from the circumstances created thereby. This experience will be of immense value, more valuable then the post of superintendent. At that time you will realise that such a course was not at all an act of surrender before injustice – it is what may be correctly defined as to bow down for lighting the weapon.

Anandamurti 26.11.56

After receiving this letter from Baba I tried that I should forget this sorrowful chapter of life altogether although it took lot of time to do so. I was always conscious that I may drive out the memory of this event from my memory and that is what happened after sometime through Baba's Grace.

CHAPTER TWENTY-NINE

Salutations to Baba the innermost and the Lord' of all Yogiis

Thus time continued to pass taking worldly pain and spiritual bliss in its stride and the expansion of Marga activities continued. Now, we started thinking of calling Baba to Muzaffarpur. So far DMC had taken place in Jamalpur, Monghyr, Bhagalpur and Patna only. Thus 1956 came to an end and 1957 began. We celebrated the New Year. Baba's Vanii for the occasion was like this:

"Those who have collected by taking the resolve of marching together the obstacles of the path cannot obstruct them. Those who are planning to conquer the world and marching to the tune of victory, their speed cannot be marred by the suspicious sight of cowardish thoughts.

Oh human beings, you advance forward. Your only language should be the speed towards progress."

Anandamurti 1.1.1957

Baba encouraged the sadhakas by this powerful message and we were reminded of 'Samgachhadhvam….' mantra. This mantra is not only to be recited before the dharmacakra, but it will have to be put in to action with all sincerity. Although the path may be full of thorns, but sadhakas who resolve to march together – will not be obstructed by these difficulties. When a sadhaka attains perfection he sees the whole world like a small fruit in the palm of His hand.

The sadhana of Ananda Marga is a sadhana to conquer the world and every sadhaka has to advance merrily singing and playing the tune of victory. Suspicions weaken the mind and such people will see thing in pessimistic way but no one can stop the attainment of progress. Baba has not only warned the sadhakas but the whole mankind that they should march shed with the song of victory in their lips. Baba's encouraging message was most timely. As many selfish, unprincipled, so-called leaders had started viewing the progress of Ananda Marga with suspicion.

MUZAFFARPUR DMC 1957 AND MY PROMOTION

On the first of January 1957, all the Margiis of Muzzafarpur decided that Baba should be requested to come there to bless us all and conduct DMC. Our request was dispatched to Baba through a special messenger and we were waiting anxiously for baba to send His acceptance of our request.

Meanwhile on 3rd January 1957, I was informed by phone from the office of my departmental head in Patna, that I had been promoted and that I have been posted in the head office at Danapur.

I received this information on the same day and almost at the same time that two years before on 3rd January 1955, I had received the information of my demotion. I was relieved of my duty on 7th January 1957 to join my new post in the head office. Baba thus completed two years of my eventful career.

As this was going Baba's acceptance for DMC at Muzaffarpur also arrived. The time for DMC and Baba's arrival was between 27th January1957 to 29th January. On the 15th January I was to take over my new post in the head office and I was sorry that I

would not be able to devote time for the preparation of the DMC.

At that time the most prominent workers at Muzaffarpur were Acarya Kishanji, Acarya Prem Bahadurji, Acarya Vishwanathji Sakaldeoji, Gaunga Sharanji and such other respected persons. I consulted them all and I was allowed to join duties on 15th January 1957 and asked to come to Muzaffarpur a day earlier than the DMC.

I left my family at Muzaffarpur went and joined my duties on 15th January and returned to Muzaffarpur on the night of the 25th January and engaged myself in the work of helping to organise the DMC.

Baba arrived by train. There was a big welcoming crowd of Margii brothers and sisters at the railway station. As the train steamed in the whole atmosphere vibrated with the sound of 'Ananda Marga Amar Hey' ('Ananda Marga is Immortal') and 'Shrii Shrii Anandamurtiji ki Jai'. Every Margii was caught by a wonderful wave. Someone was weeping another was vibrating with songs and some one lost all awareness of the body.

Among those who had come was Bindeshwariji who was dancing with great devotion, and singing. While dancing he lost all consciousness of his body Shrii Ram Khelavanji and other members of his family were looking after him. No-one remained untouched by these devotional vibrations. I was standing in one corner looking at all the devotees.

Arrangements had ben made for Baba to stay in the bungalow of Acarya Prem Bahadur Mathur. Therefore he and Acarya Kishanji took Baba in his car to the house. The rest of the devotees started walking towards this house dancing and singing with devotion. They looked like the waves of the ocean rolling towards the shore. I had the responsibility to take those devotees from Jamalpur who had come with Baba to the place where they were to stay in my car.

The then General Secretary of the Marga, Shri P.K. Chatterjee, had also come along with Baba. I told him that I wanted to take Baba to my residence for some time. Though it would mean some trouble for Baba, but my house would be purified by His presence and my family would feel blessed. He said that he would certainly put my request before Baba. He did so and then called me in.

BABA VISITS MY HOUSE

My request to Baba to visit my house was supported by the General Secretary, and Baba agreed to come for sometime. He was to come by noon and I was ready with a car in advance. Baba came out at the fixed time and sat in the car, and I drove Baba to my residence.

Every member of my family and myself got the opportunity to do our sastaunga pranam before Baba. I was so flooded with emotion due to the immense pleasure, that tears began to flow from my eyes and my voice was choked. I placed some fruits and sweets before Baba but He was not prepared to eat anything. My wife was standing with a glass of water in her hands. With great persistence, I took one rasgulla up to His mouth. Baba took a very small bite and we were all highly pleased. Then Baba said, "Enough", and took the glass of water from my wife's hand. The rest of the fruits and sweets we ate as prasad.

Baba sat for sometime and talked with the children and then got ready to leave. All of us did our sastaunga pranam again and then I took Him to the residence of

Gaunga Sharanji which was close by. Shrii Gaunga Sharanji was standing ready to welcome Baba. He took Baba to his drawing room. Baba stayed there for sometime and then left for Prem Bahadurji's bungalow.

While returning from Gaunga Sharanji's house I asked Baba why non-Margiis were not allowed in the DMC.

Baba said, "If some non-Margii would have an evil thought in the DMC about me, nature rebounds this immediately even without my wishing it, and he might be harmed. This is the reason why non-Margiis are not allowed in DMC."

Baba gave general darshan at the residence of Shrii Mathur and the DMC was arranged in the house of Acarya Kishanji. This house belonged to a rich man and was in the style of a 'haveli', having a big courtyard and verandah. DMC was held in the courtyard. It was completely full of devotees. Many disciple brothers arrived from neighbouring areas on the day of the DMC, so the number was large.

Before Baba arrived, the whole courtyard and the verandas were over-full. There was not a space vacant. The organisers of Muzaffarpur did not know that there were so many disciples in that area. The courtyard and verandas were as if converted into the "Pushpak Viman" (a house of flowers), by Baba, where the accommodation became sufficient for all those who came. Everyone who came got a place to sit.

A beautiful platform was raised for Baba's seat. The Lord of the hearts of the devotees, most worshipful Baba, arrived in the DMC and cries of "Victory to Baba" rent the air as the devotees welcomed Him. Baba who is bliss Himself took his seat. Shrii Kishanji and Sakaldeoji offered their garlands to Baba and one of the devotees began to sing a welcome song.

As soon as Baba entered, the whole atmosphere became electrified. That sight was worth seeing. Someone was vibrating and his limbs were trembling and others were looking at Him with unblinking eyes. Someone was crying, "Baba' Baba", someone else was unconsciously roraring "hum" and yet another seemed to be dancing even whilst sitting. Everyone was carried away with emotion. Such was the vibration that none remained unaffected and everyone began to float in this devotional ocean. The devotee who was singing, began to weep and his throat began to choke, so he stopped. Another devotee with another song made an effort to sing another welcome song, but on account of the flow of tears, he also could not complete his song as his voice also began to tremble.

Baba's splendour as He sat on the platform was matchless. It is not possible to record that wonderful and glorious sight. The slightly pinkish colour on his white complexion was fascinating. This arrested everyone's attention almost unknowingly.

The subject of discourse of DMC was **'Vyapti ka Aeshvarya'** - **'The Glory of the All-pervasive'**. Everyone was listening to Baba with rapt attention only broken by the occasional emotional cry of "Baba, Baba", from some devotee.

After the discourse was over we did guru puja together and many people had the good fortune of personal contact with Baba. There was one specialty about this DMC. The old father of Acaryai Vindhyachal Panday expressed a desire to see Baba and touch His feet. He was not only very old but also very week due to illness and he could not walk without support. Acarya Vindhyachalji brought his father in the DMC with the assistance of two people and he got the opportunity both of Baba's darshan and of touching his feet and was extremely gratified.

On the 29th January 1957, Baba left for Jamalpur, looking at the crowd of devotees in Muzaffarpur DMC. Now Ananda Marga was taking a bigger and bigger shape and the pracar work was progressing most satisfactorily. It was growing by leaps and bounds.

I became acquainted with many new Margii brothers during the DMC, From Jamalpur Shrii Bindeshwariji had come along with other devotees. After the DMC, he kindly agreed to spend one night with me. Similarly Shri Ram Khelavanji of Jamalpur stayed with me along with members of his family. While I was in Jamalpur this family had not been initiated so this was my first contact with them. Every member of this family whether young or old had immense devotion for Baba. Shri Ram Khelavanji himself is a person of extremely simple nature and of pleasant temperament and all his children have inherited these qualities in full measure. All are exemplars of devotion and service.

These days Bindeshwariji was mostly in an abnormal state, but every member of Ram Khelavanji's family always served him wholeheartedly and even today they look after him. Every member of Ram Khelavanji's family has not only a spiritual relationship with Baba but they also consider themselves to be His children. Baba also responds to these relationships with equal love. After more than twenty-five years, these relationships have flowered into great devotional expressions. Blessed is the family of Ram Khelavanji .All his daughters are like Miiras of this age.

CHAPTER THIRTY

Salutation to Baba Who Is the Ocean Of Companion and The Abode of Happiness

MY POSTING IN DANAPUR

I felt very much the absence of Margii company in Danapur, so I made efforts for pracar, but there was hardly any success. However it was whilst in Danapur that Shri Gaunga Sharanji informed me that one of my classmates, Shrii Sashi Rainjan Prasadji, had also taken initiation. He is one of the pillars of Marga and very good sadhaka now.

The time for Vaeshakhii Purnima was drawing near. We were anxiously waiting for Baba's vanii for the occasion. Finally that day came and the following vanii was read out to us: -

"The meaning of Dharma Sadhana is that every person – every object of this universe is to be seen as Infinite. The aim of Dharma is not to destroy unity by groupism. But those who have vested interest are living on the basis of the basic weaknesses of human mind and therefore support distinctions and divisions. These people become alarmed when they observe the speed of Dharma and they take recourse to criticism, wrong propaganda, false stories etc. and prove their intemperance by using all the weapons of immortality. Good men will not stop by this. They will have to move forward. They should remember that the path of truth is strewn with obstacles and the struggle against these obstacles is sadhana."

Anandamurti
Vaeshakhii Purnima 1957

This message of the world-teacher Baba came at a time when society and its rules were breaking fast. Political leaders were divided different parties and all were victims of party politics. Human values were dying and the leaders had forgotten the service of society and were indulging in selfish pursuits. They not only suspected the motives of spiritual-minded Margiis, but were spreading different kinds of propaganda against them. At such a difficult time, Baba gave the clarion call to his devotees to move towards spirituality with faith and firmness.

Sadhana is nothing else but struggle or fight, and righteousness demands that all the obstructions should be overcome boldly to march towards our desideratum. Dharma sadhana does not mean that people should attain salvation and disappear but it really means that every person and every object of this universe is to be seen as a part of infinity. In the words of saint Tulsidas, one will have to see Ram and Siita in every particle of this universe.

I was hardly in Danapur for about six months when I was sent for further training to Delhi. Perhaps Baba did not want me to be stable at any one place as yet, so once more I had to send my wife and children to our village home before I went to Delhi.

In Delhi by Baba's grace I got the company of two Margiis; one was Shrii R. Prasad and the other one was Shrii Jitendra Tyagi.

TYAGIJI

Shri R. Prasad was my ultimate superior in the department and his life was very, very busy. It was, therefore possible to meet him only now and then. Shri R. Prasad and Tyagiji were very close friends. I was meeting Shri Jitendra Tyagii more frequently as his businesses were then closed and he stayed mostly in Delhi and used to come to meet me often. It was really Tyagiji who had brought Shri R. Prasadji into the Marga, therefore it was through him that I used to get information about Prasadji. Both the friends had one specialty, which is rarely found amongst sadhakas in the earlier part of their sadhana; both had implicitly faith and great devotion towards Baba. I found both of them firm and unmoving in the midst of the most difficult circumstances. Shrii Jitendra Tyagi is so interesting, touching and moving that before I relate his experiences I must introduce him to the readers. Later I will tell more about Shri R. Prasad.

Tyagiji was resident of rural area in Muradabad district of Uttar Pradesh. His family was rich and he had a very luxurious and pampered childhood. His high school and college careers were spent in naughty and youthful activities when young. He earned hundreds of thousands of rupees and and lost hundreds of thousands, but was never bothered about it. He had a peerless carefree and easy attitude towards life. He was fond of good food and good friends and hence his expenditures were heavy. He was so liberal with friendship that whenever in the midst of his friends, no one else dare open his purse for anything. Most of his friends were wealthy aristocratic people and his life was full of sophistication. He was a very straightforward, frank and emotional person.

I first met him in 1947 and since then we had become friends. He took initiation in 1955 and started doing meditation. More than regularity in sadhana, he got attached with Baba. In 1956 after Ananda Purnima, there was a marriage in his family and it was essential for him to be present at that function, so he started soon after DMC was over.

His train was about to leave and so he left in a hurry without taking his food. That night Baba also did not take his food, although the General Secretary requested Baba many a time.

Baba said, “One of my sons has left without taking his food and it would not be proper if I take eat.”

As it was a girl who was to be married, her family was paying for the marriage and its expenses. Tyagiji was carrying a big amount of cash with him in a trunk. He also had a bag containing his ticket and some cash for expenses on the way.

When the train reached Lucknow station Tyagiji discovered that his brother-in-law was on the platform in front of the next compartment, and then he started moving along the platform towards the engine in search of someone. Tyagiji followed him, and he had gone a little distance when someone patted him on the shoulder and said, “Look for your luggage.” He looked back but could not see anyone he knew and therefore continued to go ahead.

Meanwhile he heard a well-known voice in his ear asking, “Where are you going? Go back to your compartment and look for your luggage”.

This time the sound was like an order and he immediately recognised that it was the voice of Baba. He returned immediately. And as he was walking, he saw the luggage on the head of a coolie. The coolie was carrying his trunk and his bag and was about to get down on the platform, when he caught hold of him. After this, in his own

carefree manner he told the man, “Good man, you are taking away everything. Something you should have left for me also! At least you could have left me the ticket and some money for my expenses on the way!”

The porter was struck dumb and stared at him with the luggage still on his head. On enquiry, it was discovered that the porter had lifted this luggage mistaking it for that of Tyagiji’s companion in the first class compartment in which they were travelling. That gentleman had already gone ahead, but now by Baba’s grace Tyagiji got his luggage back.

After relating the incident Tyagiji said seriously, “Look how much care Baba takes of us. If he had not instructed me, I would never have got my luggage back. However foolishly we may act, Baba always keeps an eye on us.”

Then he related another incident of his life which was even more significant.

He had been doing business in Calcutta and one day he fell ill. The illness lingered on so he went to the most famous and prominent doctor of Calcutta, Dr. Bidhan Chandra Roy. The doctor examined him thoroughly and declared that he was suffering from TB. When Tyagiji did not believe this, he was screened and X-rayed and it was discovered that the illness had already become old and therefore, in addition to medicines the doctor insisted on complete rest. It was a big punishment for him to lie in bed night and day. He had hardly rested for three or four days when he began to feel bored and one day he silently got up and went to Jamalpur, reaching Baba’s residence in the morning.

Tyagiji did sastaunga pranam to Baba and sat at His feet on the floor. When Baba asked after his health, he told him about his illness. The biggest difficulty was that he could not spend the day in bed doing nothing but taking doses of medicines. Baba explained to him that he should follow doctor’s advice and take the medicines prescribed and that alone would cure him.

But Tyagiji was not prepared to accept this course, and began to tell Baba again and again that he did not want to prolong life by lying on the bed and taking medicines. He held fast to Baba’s feet and refused to let go.

Now Baba took pity on him and with the toe of his right foot touched those places in the chest where patches had formed in the lungs and said, “It is here that these patches have formed. Go now you need not take any medicine and lead normal life.”

Tyagiji was very happy and again did sastaunga to Baba and returned to Calcutta. There he went to Dr. Bidhan Chandra Ray’s surgery.

As soon as the doctor saw him he asked him whether he had been taking rest.

Tyagiji said, ‘Why should I take rest? I am quite normal”.

The doctor did not believe this of course and took him to his clinic where he again X-rayed and ran all the tests. When he saw these reports the doctor was wonder-struck. There was no trace of the disease at all. The doctor did not believe that a disease like TB could be cured in such a brief period, and so asked Tyagiji in confidence what had really happened, and Tyagiji told him about the touch and blessings from Baba.

The doctor fell silent and became thoughtful.

Finally he told Tyagiji, “The doctor and the medicine are nothing as compared to the grace of the guru. Now you should take your guru’s advice as gospel truth and follow it sincerely in action and try that you continue to get your guru’s grace all your life. Blessed are you and your guruji.”

Tyagiji is now no longer with us but his fathomless devotion and firm faith in Baba are worth emulating.

Salutation to BABA Who Removes the Sufferings of Those Devotees Who Surrender Unto Him

GAUNGA SHARANJI

During this period another of my childhood friend took initiation in Muzaffarpur. Later on he became acarya. Gaunga Sharanji and myself were together in our school days and stayed in the same hostel although Gaunga Sharanji belonged to Muzaffarpur itself, yet his father got him admitted into the hotel for getting proper environment for studies. From the very beginning his life style was that of arch family.

After leaving school Shri Gaunga Sharanji joined Benders Hindu University and studied science, while I continued my studies at Muzaffarpur. In the meanwhile I joined service, after years I met him again in 1951. Those days, I was also posted at Muzaffarpur. We recalled our younger days and began to live again as close friends. Those days, Shri Gaunga Sharanji was an Inspector in Indian Life Insurance Company and his profession required him to mix with rich ask well-to-do people persons. He had, therefore, imbibed all the qualities of that class. He was already fond of luxurious food and clothing.

Meanwhile, I was again transferred from Muzaffarpur and we reported again. After four years, I was again transferred to Muzaffarpur. By them, I had become a Sadhaka of Ananda Marga and by Baba a Grace had also become an acarya. Due to our old friendship and intimacy, I explained to him the philosophy of Ananda Marga. For a couple of days he heard me and then he expressed a desire to be initiated. But he put down one condition that he was not prepared to accept any restriction on his food and other living habits. Really, by then, drinking and smoking had become his regular habits. I said, alright, if you cannot give up any of these habits then you will not start any new ones, to which he agreed.

I said the mantra has a force of its own and after initiation when the mantra was imparted to him he would have to practice meditation with the mantra with devotional regularity. After a little thought he agreed. I said, if these habits of yours start being dropped your would at least not cling to them willfully? He agreed to this also. Then I told him that he could be initiated wherever he wanted. I would take him to another acarya who would initiate him. He asked me as to why I was not Initiating him I told him than we were chums since our boyhood & therefore it would be in the fitness of things if he got the initiation from some other acarya. But he began to insist that I should initiate him, and he stuck to this. Next Sunday was therefor fixed for the date of initiation.

On Sunday, he arrived at the given time and took initiation. This was my third opportunity to initiate someone. After initiation almost everyday he used to meet me and after about week he informed me that he no longer felt like drinking. I reminded him that if his interest was lost he should give up drinking when after three days he meet me again, he informed me that he had given up drinking up drinking. After a couple of days, he expressed a desire to have the darshan of Baba. I asked him to do

sadhana for some more days and then I would take him to Baba. But he insisted on Baba darshan and would not listen. I tried to convince him in many kinds of ways, but he was adamant.

I then told him to do his sadhana intensely and create a strong desire for guru darshan, “Then Baba will give you darshan at the very door of your house”, I said.

Hearing this he began to think and returned home.

After about five or six days he came to me at about eleven in the night and began to ask me the meaning of “Shubhamastu”. I was a bit surprised, as this is the way Baba blesses his disciples. He has not yet had Baba’s darshan, how is he then referring to Shubhamastu?

Upon my enquiry, he informed that, “Today when I was doing my pranam, I saw two legs up to the knees and I heard this blessing and I further heard in Bengali language the words, “I am mad and all mine are mad!”

He was relating his experiences and I was getting overwhelmed with emotions as I was hearing him. Praise be to the Lord that He comes to hear the prayer of His devotees in person.

After a few days, he got all the members of his family initiated. By now he had also given up smoking. He received the love and affection of Baba only a few days later in Patna. He had been doing sadhana with regularity and sincerity right from the day of His initiation and therefore very soon he had the special grace of Baba. His sadhana was full of devotion. Due to this, very soon he became tattvika and acarya. Later on, he was initiated into Tantra sadhana.

As an acarya, Gaunga Sharanji was a very industrious and courageous person. He propagated the philosophy of Marga throughout North Bihar and gave sadhana to a great number of persons. Many of those whom he initiated are tattvika and acaryas today. It is by his efforts and grace of Baba that the Marga spread rapidly throughout north Bihar. His devotion to sadhana and fondness for propagating the ideology were both praiseworthy and unfailing. He is found with a smile in the most difficult circumstances, full of courage, bravery, valour and perseverance. Steadfastness was his nature, his conversations are full of humour and satire and the sharpness of his intellect and his clear logic flow from his talk.

Many a time, Gaunga Sharanji solved difficult problems and managed critical situations, through sheer wit and originality of approach. His study of philosophy was deep and he had his own particular way of making philosophical subjects easy and interesting. He converted the dry philosophical discussions into very moving, interesting and lovely events. His devotion was infectious. He had a rare combination of devotion, sentiment and knowledge and was decorated by a rich combination of all these. He is an example before the world as to what sadhana can make of such a luxury-loving princely hunter of a man. Now he is the embodiment of simplicity. Service, sacrifice and charity have become regular parts of his life.

It was he who immediately registered an acre of land in the name of the Marga when the question of constructing a jagrti in Muzaffarpur came up in 1960. He left his body to attain salvation on the 22nd October 1981.

CHAPTER THIRTY-ONE

Salutation to Baba - Bestower of Supreme Bliss Whose Play Creations are also Full of Bliss

PRASADJI

Now I want to tell about a disciple of Baba's who was externally, fashionably dressed and appeared very formal, but inwardly was extremely soft, kind and full of devotion. Those who did not know him very well were likely to form an impression only on the basis of his outer looks, but people with such a rich character are hard to find. I am talking of Shri R. Prasad, the great friend of Shri Jitendra Tyagi,mentioned earlier.

R. PRASAD AND THE SMUGGLERS

When I reached Delhi for my training course, I came to know that Shri R. Prasad had detected a very important and big smuggling case, which he said had only been possible by the grace of Baba. When I arrived in Delhi, the case was the talk of everyone in the whole Ministry of Finance of the Government of India. It was such a daring and courageous feat that it was really the talk of the town in Delhi. Many highly placed foreigners were involved. One of them was a Cuban citizen and another belonged to a very distinguished family from America. Being also in the Customs and Excise Department, I also wanted to know more details. There were a lot of stories about how the group had been detected and the manner in which it was caught. Everyone used to add something of his own as if he were witness to the whole drama. In fact, the story had acquired the status of a detective novel.

Shri R. Prasad was Collector, Central Customs and Excise for Delhi in those days. He was one of the boldest most daring and experienced Collectors, with a lot of initiative, dash and charisma. The Collector's post of Delhi was itself a very prestigious one. His personality was like a coconut fruit, very hard shell outside but very soft and sweet on the inside. His outward behaviour was very serious, stiff, ultra-modern and full of discipline. People always gained this impression if they did not know him intimately. All those who came even slightly close to him realised that he was very truthful, sensitive, compassionate, simple and full of the milk of devotion. These qualities of his nature had made him very dear to Baba.

One day he had to take a class in the departmental training course I was attending. In that class, the trainees were mostly gazetted officers of the department and every one requested him to tell about this famous smuggling case.

He said that the customs officers in Bombay had viewed the movement of two foreigners with suspicion and so started keeping an eye on them. These two persons were seen in Bombay with a Frenchman of dubious reputation who was also in Bombay in those days. Suddenly both of them left for Delhi by plane and the Bombay Customs informed Prasadji about them by phone.

Shrii R. Prasad instructed his Preventive Superintendent to keep a watch on these two characters and he was present at the airport when they arrived from Bombay. After this, the two men checked in at the Ashoka Hotel, the biggest one in Delhi in those days.

Prasadji was informed that there was a telephone in their room. He contacted the telephone authorities to request them to contact him as soon as they made or

received any call. Almost immediately, the phone rang and Shri Prasad learnt that a man in Bombay was informing one of the other men that a packet was being brought by an air-hostess and would deliver it to them at 10 p.m. at their hotel.

With this tip Shri Prasad thought of Baba and appointed another Prevention Officer to keep a watch on this airhostess. Soon after, the Collector of Customs rang Prasadji to inform him that a letter from one of the men had been intercepted by customs. This informed his relatives in America that he was about to earn about a hundred thousand dollars and would return soon to America. After receiving this information, Prasadji came to the conclusion that both these foreigners were smugglers.

That night Prasadji did not go home, he sat the whole night by the telephone in his office. He continued to remember Baba and make plans to catch those foreigners red-handed. At about 10 p.m. the Prevention Officer rang up from the airport to say that the airhostess had arrived and was making a call from the airport.

Prasadji instructed that a close watch be kept on this woman. Meanwhile, his telephone was connected to the Ashoka Hotel and he listened to the conversation between the two men and the air-hostess. She was telling them that the product had arrived, and she was going to bring it to them at the hotel. The two men went to meet her for dinner and drinks at a restaurant at the hotel. When she arrived they took the packet from her. Prasadji kept awake for the reports from the Prevention Officers, and after this they were even more alert.

The airhostess left the hotel at about 2 a.m.

The next day, at about nine in the morning, the two men left the hote,hired a car and went towards Old Delhi. The Prevention Officers followed them in another car. The men went to the railway junction and began to make enquiries at the goods-shed there and then appeared worried. Seeing them disturbed, one of the Prevention Officers enquired from the clerks at the goods-shed as to the subject of their enquiry. He was informed that they had booked their car from Bombay which was to arrive in Delhi on a passenger train. That train had derailed some four of five stations back and therefore would now be late. It was scheduled to reach Delhi by eleven a.m., but it was now likely to only arrive in the afternoon.

This was new information, and the Prevention Officers a passed it on to the Collector, Shri Prasadji. He reiterated his instructions to keep a close watch on them. The two men returned to the hotel looking upset and from there they made several enquiries from the goods-shed during the afternoon. Following this development, Prasadji instructed his officers that after the men took delivery of the vehicle from the train, the watch on them should be continued.

When the train reached Delhi Station, the foreigners took delivery of the car very quickly, and brought it to the hotel. They paid off their bills and boarded the car with their luggage. This was a new Lincoln car, and they were soon driving it very fast, even in the city. It was therefore difficult for the Prevention Officers to follow them in their staff jeep. The two men left Delhi and proceeded along the Punjab Road. Now the Prevention Officers contacted Prasadji by phone and informed him that it was no longer possible to follow them in the staff car, as the foreign car was doing 80 to 90 miles per hour, so Prasadji recalled the Officers.

Salutation To Baba The Great Barge To Cross The Ocean Of Becomings

THE SMUGGLERS UNMASKED

The suspicions of Prasadji were further stimulated by this flight of the foreigners. He instructed the police in Delhi, Punjab and Harayana to be vigilant and watch the direction in which the car was moving. He also gave a physical description of the driver. By the grace of Baba, all the Police Officers were prepared, and a few hours later, the Punjab police informed Prasadji that the car was travelling at great speed towards Jallandhar.

Shri R. Prasad instructed that the car should be allowed to proceed. Now it was clear that the car was moving towards Pakistan so his plan was that the smugglers should be caught at the last border post along with the smuggled goods. He phoned the customs officer at the Atari check-post on the border. He instructed the police at the check-post that the car and its foreign occupants must be allowed to proceed only after a thorough search and after obtaining clear instructions from him.

About fifteen to twenty minutes before sunset these two men reached Atari checkpost in a great hurry to cross the check post before sundown. They were therefore both pressuring and requesting the officers at the check-post to check them quickly and allow them to cross the border. Border crossings were only permitted until sunset, so the check-post in-charge was trying to delay them by seeing that the customs checking proceeded slowly until after sunset and they could be legally delayed until the following day.

In this way, checking the men's documents was delayed and it was already sunset. Now with the help of the police, this car was placed in the custody of the customs officers and arrangements were made for the foreigners to stay at the check-post itself. They could not commence the search that evening and it was decided that search would be begun the next morning.

On specific instructions from Prasadji, the customs officers had already taken the declaration of the two men and this news was conveyed to Prasadji by telephone. Now Prasadji sent a group of Prevention Officers from the Head Office to Atari so that the search could be conducted thoroughly.

That night also Prasadji stayed in his office all night. So far He felt that Baba had helped him at every step, but now it was a difficult test, as full success had not been achieved. And now difficulties began to increase. But like a good spiritual soldier and disciple of Baba, Prasadji continued to remain firm and unperturbed. So great was his devotion, that although the tests were severe, he did not forget Baba for a moment. Why then should victory not be his?

The two men threatened to make a complaint to the Ministry, but the customs officers remained firm in their stand. In the meantime, both of them contacted their respective embassies and complained about the treatment of the officers and the representatives of the embassies contacted the Foreign Ministry.

The results of the search of the car were also sent to Prasadji. In the morning both the foreigners had been personally searched and nothing was found. Then their luggage and car was searched again. Even then nothing incriminating was found. This also was conveyed to Prasadji.

Here began a highly delicate situation and the final test of Prasad's courage and faith. But Prasadji faith in Baba was unbounded and it was not to be shaken by small events like this, so he continued to advance further remembering Baba all the time and not caring about the pressures and failures which were building up in the situation. This is the first pre requisite for success.

Prasadji told his officers that it was impossible that the two men do not have some contraband on them. He therefore, ordered that the Chief Engineer of Punjab Roadways Corporation should examine the car for any secret chambers.

The engineer examined the car and gave a certificate in writing that there was no secret chamber in the car. In the meanwhile, the customs officers also asked a private engineer to examine the car and he also certified that there was no secret chamber. Again this information was conveyed to Prasadji.

Most officers would have given up at this stage, when two independent technical authorities had come to a negative conclusion. But Prasadji was not prepared to believe that there was no chamber in the car. He therefore instructed that every part of the car should be measured and where two parts met the distance between them should be careful examined.

In the meantime, threatening instructions were being received from both the Ministry of External Affairs and the Ministry of Finance about the non-release of these two foreigners by the customs check-post. But Prasadji felt he was being guided by Baba and he continued the search in spite of all adverse reports so far. This was also communicated to the then Prime Minister and he ordered that his secretary should inform Prasadji that this was a matter of international law and international relationship and as nothing incriminating was found in spite of best efforts, those people should be allowed to proceed on their journey. The Prime Minister's instructions were conveyed in threatening language to Prasadji his secretary.

But Shrii Prasad was also a lion-hearted Collector, not to be intimidated by such threats from the highest quarter in the country. He continued to feel that he was being guided and blessed by Baba.

He replied to the Secretary to the PM, "I know if I fail to detect and establish any case against them I shall be destroyed, but it does not mean they are not smugglers. There may be a complete bankruptcy of our intelligence that we have so far not succeeded in finding the loot. But I am sure they are definitely carrying it with them."

Salutations to Baba Who Removed the Burden of His Devotees and Give Them Success!

I have given the above reply of Prasadji, but the Lord does not disappoint his devotees. By the grace of Baba the news came by phone that very evening that while checking the measurements between different parts of the car, the secret chamber and the hidden treasure had been found. It had gold bars worth one million rupees and Indian currency worth a similar amount.

Prasadji again remembered Baba and instructed his Prevention Officers to arrest both the men, to seize the car and the treasure, and keep it in the custody of armed police.

The news of this arrest was to be kept secret until Prasadji reached Atari. After issuing these instructions he left for the airport without informing anyone, took a plane for Amritsar taking the Assistant Customs Collector with him and reached Atari the

same night. There he gathered all the facts from his Prevention Officers and called a press conference and released all the news about the search and seizure of the hidden treasure. This news spread like wild fire and every morning paper gave it prominence in their next morning issue.

Prasadji had spent three days and nights awake in his office receiving news and issuing instructions. Even his office came to know of his presence at the check-post only through the morning newspapers and here was the irony: those very people who were threatening him the day before, now began to congratulate him on his success. When the Prime Minister's secretary rang to convey the PM's congratulations, he said, "If I were the PM I would have given the Victoria Cross to these Customs Officers!"

Then Prasadji told us about the secret chamber.

When the Prevention Officers were measuring the distance between different parts they could not explain the distance between different parts they could not explain the distance between the back seat and the boot of the car, which was about one foot more than necessary. Finding no justification for this gap, they removed the back seat and saw square plates fixed in the iron sheet. These plates were covered with wool. When this wool was removed, both the men began to object that the car was being damaged. Paying no heed to their objections, they continued the search and discovered a small hole. By thrusting a small wire inside, they found that the square plates could be moved. After some time that plate gave way and then they reached the treasure concealed by the foreigners for which they were searching. This cavity was about one foot deep and it contained one million rupees in Indian currency, which could be sold at a high premium in Pakistan.

On further scrutiny and questioning they discovered the second secret chamber also, which contained the gold bars. There were no further secret chambers in the car. These secret chambers were constructed in France, by the American. The currency notes and the gold bars were placed in custody at Bombay.

After reciting the whole event, Prasadji said, "With firm and implicit faith in the Almighty as my supreme guide, I gave this case my special attention, as soon as these men left Delhi in such haste for Atari. I did not care for the threats I was getting from the highest executive of the country as the Almighty was with me."

This case went on for some time and every one who was involved in any capacity whether as a pleader or guarantor was imprisoned. Both the accused were convicted and by the grace of Baba these punishments were upheld up to the Supreme Court.

Throughout the run of this case Prasadji was pressurised and threatened from many quarters, but having firm faith in Baba he stood like a rock in all difficult circumstances and was successful at every step. He had been in Ananda Marga only for two years by then, but his faith in Baba had matured to this inimitable and appreciable extent.

R. PRASAD AND HIS FAMILY

R. Prasad had been a busy man all his life. While in Delhi he became so busy that he hardly got any time to meet his relatives and friends. Even so he remembered Baba. There was no flaw in his devotion. Even in the busiest period, he spared time for the work of the Marga and to spread its ideology. He was in fact, totally dedicated to the mission. After his retirement he was like a whole-time worker of the Marga.

Shrii R. Prasad belonged to Bareilly in Uttar Pradesh. His family is one of the most prosperous and cultured ones in this state. About half the land and property of modern Bareilly belongs to his family. His respected father was a Congress leader of the status of Pandit Motilal Nehru and his uncle was Sir Kishan Prasad I.C.S. who was one of the earliest Indian entrants in this service and a famous administrator of his times. All his relatives are highly placed in government service at the centre or in the state. The relations between his family and the Nehru family were quite close.

His revered mother who died recently was always respected by Pandit Jawaharlal Nehru and his daughter Smt. Indira Gandhi, both of whom used to touch her feet.

His father was very close to Swami Vivekanandaji also. Swamiji had actually stayed with them for quite some time. He had vast experience of working in banks, excise, customs and in the police at high positions and had immense vitality.

During the Emergency when Ananda Marga was banned, Shrii Prasad was interned in Tihar Jail in Delhi, where he used to send those who violated the excise and customs laws.

Prasadji was much attached to his mother and used to feel very disturbed when he noticed any anxiety in his mother's face. After his arrest, his mother met the Prime Minister who assured her that if Mr. Prasad denied that he is a Margii, he would be instantly released from prison. But Prasadji rejected this offer of the PM saying that he cannot even think in those terms. This was one of those rare occasions when he did not agree to his mother's request.

Later it was the irony of fate that Smt. Indira Gandhi and her son had to live in the same Tihar jail during the Janata Regime after the Emergency.

Salutations to Baba Who Eliminated Sorrows Born Of Old Age And Birth

PRASADJI'S LAST YEARS

In the latter half of 1980 Prasadji had gone to Harayana on some work for the Marga and a stroke and fell unconscious on his return journey. He later said that even in that condition he had the image of Baba clear and divine on his mental plate. He was brought to Delhi by his travelling companion and admitted to one of the best hospitals. He was looked after very well and information about his illness reached Baba in Calcutta the same night. Even when he regained consciousness he said he was still thinking of Baba. He had a quick recovery and was soon released from the hospital.

Some time after his stroke, Baba called Prasadji to Calcutta. I had also gone at that to see His botanical garden. This was Prasadji's first darshan of Baba after his sickness. We were staying in the same room and I found that he had become quite weak and required some support to get around. Even then his courage was unbroken.

Every day, morning and evening, he would go to Baba's residence, Madhu Malancha, and felt uplifted whenever he saw Baba. Many a time he also went for field walk, sitting along-side Baba in the car.

After a week's stay in Calcutta he was preparing to return to Delhi and on the eve of his departure he met Baba and I was fortunate to be with him also.

When Baba returned from his walk, he stopped in front of us. Prasadji informed Baba that he was returning to Delhi the next morning and that his son was insisting on his going to Germany for treatment. Baba took his hands in his own and encouraged him to go to Germany. He also said that the German climate at that time would suit his health and he should leave for Germany as soon as possible.

That evening, Baba kept Prasadji's hands in His own the whole time He was talking with him talked to him in an extremely kind and patient way. Baba told him many things about Germany in detail.

On our way back from Madhu Malancha I noted that Prasadji was walking with much more strength and abandon. I was walking behind him silently. His gait reminded me of his 1947-48 days. For some time I watched to see if this was a temporary or permanent change. When I found that the change in his gait was natural and permanent, I could not restrain myself and commented, "You seem to have regained your vitality of 1947-48."

He laughed heartily at my remark and agreed that he was also feeling like that. He said, "Baba has cured me completely and I am feeling in perfect health."

I said, "Baba could not bear to see you in pain and by keeping your hands in his for five minutes he has removed all your illness."

Prasadji also agreed with me. The next morning I accompanied him as far as Patna, on his return journey to Delhi.

Prasadji who had spent a life of luxury and power become an example of simplicity and ascetic purity in his later life.. He was like a sannyasi in normal dress. He was blessed with undying faith, devotion, attachment and surrender to Baba. I came to know belatedly in July 1983 that Prasadji died on 5th January 1983 at eight in the evening. I pray to Baba that his soul may rest in eternal peace and may he attain his desideratum.

CHAPTER THIRTY-TWO

Salutations to Baba the Lord of Mirthful Plays

While under training in Delhi, we had to go in groups to factories producing different types of materials in the states of Delhi. Punjab, Harayana and Uttar Pradesh for practical training .

THE KRSNA BHAKTA

During these tours, we also had opportunities to visit places of tourist interest. During one such tour, I was fortunate enough to visit Kuruksetra.

The Birla Mandir is located on the bank of the holy Kuruksetra tank. In front, there is a hand pump, with sweet, cool water. We reached there by two in the afternoon, much oppressed by the summer heat. After washing our hands, feet and face in that cool water, we felt somewhat relaxed and regained our happy and joyful mood.

On the left of this temple there is a mighty carved chariot with four full sized horses. On the chariot are seated Krsna as the driver, and Arjuna with his famous Gandiva bow. The chariot, horses Arjuna and Krsna have been carved of one huge rock of marble. Inside the temple the image of Shri Krishna is worshipped and the walls are inscribed with all the verses of the Giita. All these things are extremely beautiful and the whole surroundings are very attracting.

The trainees were looking at the beauties of the temple in different groups. Some people began to worship the image of Krsna in the temple. I was reading the verses inscribed on the walls and was looking at the paintings and pictures. I suddenly noticed that a dark complexioned gentleman of middle age who appeared to be a farmer by his dress and demeanour, was trying to decipher something on the wall. He had only a dhoti on and his upper body was bare. In order to see what he was reading I stopped behind him for a moment. Seeing me standing there, he looked at me with tearful eyes and asked me to read out what was written there on that line for him.

It said, “In whichever form they worship Me, I appear to them in that very form.”

As I read out this line, he began to cry loudly, “Krsna Krsna!”

I said, “It is not necessary to call like this. Will He hear only your loud cries? If you have to make Him hear, then you have to call Him from the bottom of your heart. He has to be called only in the way in which He has taught us to call Him. He understands the language of the heart only.”

As I said this he embraced me and began to cry loudly, “Krsna! Krsna!”

I remembered Baba mentally and asked what I should do. Seeing that man embracing me, other trainees, rushed towards me and tried to pull him away. One of the trainees who was a Muslim from Bihar told our friends not to disturb us, as it appeared that both of us belonged to the same sect. When my trainee friends moved a little away from me that gentleman asked me how he would be able to meet Krsna. All my friends took him to be mad and began to watch that no harm came to me. That person was full of devotion. He lost consciousness of his body and mind and continued to insist again and again that I should help him to meet Krsna.

I was wondering mentally whether another Bindeshwariji has appeared before me in another form! This person was also adamant like Bindeshwariji of Jamalpur. Has Baba ordained that I should always serve this type of personality?

Time and place were not favorable to explain the practical side of meditation. Therefore, I prayed to Baba in my mind that He should rescue me from this situation. It took a lot of time to console and explain things to that gentleman. I could not see much of the place and temple. Meanwhile the other trainees and the Principal boarded the bus and began to wait for me. But this gentleman was not prepared to leave me. He came with me up to the bus and asked me to show him the way to meet Krsna.

I again thought of Baba and told that man, “Repeat His name from the bottom of your heart. How can Krsna help but to meet you, if while waking, sleeping, sitting rising, or walking you should continue to repeat His name? This will certainly work.”

As I said this, he let me go and saw me off with a heavy heart. He continued to look at my bus until it was out of sight.

I do not know who in the form of this devotee was sent to me. Great and strange is Baba’s liila. I continued to recall that devoted man throughout my trip and so also I thought of Baba again and again. This trip was thus highly enjoyable.

That man’s devotion and keenness to meet Krsna was so great that Baba must have certainly showed Himself to him in some form or other. This is my firm belief.

I was fortunate in having another singular trip to Mathura. It was the time of swing festival. Devotees would place the idol of Krsna on a swing or jhula and would give him gentle swings. Although Mathura is the birthplace of Krsna yet in visiting the sites of this place, I did not feel any special vibrations. This was most surprising.

I inquired from Pandas there about that prison where Krsna was born. One of he Pandas took me to a place that according to him was the birthplace of Krsna. I stayed there for some time and thought of Krsna, but felt no vibration at all. Consequently I returned rather disappointed from there. Afterwards when I was seated at Baba’s feet in Jamalpur, I referred to my experiences in Mathura.

Baba pointed out, “All places connected with the birth of Krsna are now-a-days under the Yamuna River. Therefore you did not feel the vibrations there.”

Now I understood why the holy place of Krsna’s birth became tasteless for me. Baba further pointed out that there are some places connected with Krsna in Gokul and Vrindavan.

I AM TEMPTED TO SMOKE

During training I used to see everyone smoking and this gave birth to my desire to start smoking again. Although after the punishment Baba had given me I had given up smoking, but this desire began to grow in this company.

The more I tried to suppress this desire, the stronger it became. This continued for days until I began to feel that now it would not be possible to suppress it any longer. Whenever this desire became strong, I would always remember and pray to Baba that he may protect my helpless self from resuming smoking. But all my prayers failed.

Many a time I thought that I should buy cigarettes and stealthily smoke but again I realised that once I began this habit will never die. I had given it up only after

punishment from Baba on this score Many arguments for and against would come to my mind in regard to smoking but all arguments appeared to fail before the strength of my desire. Sometimes when I saw someone smoking a cigarette, I felt like borrowing one from him to smoke. But my shyness prevented my from doing so.

After continuous suppression of this desire, extremely ugly ideas began to creep in my mind. I felt like picking up a stub and smoking it. These thoughts filled me with self-loathing and condemnation. In spite of such severe struggle in the mind, it appeared that some power was creating the right type of ideas and arguments in my mind to enable me to withstand my rising powerful desire.

One day I went to the extent of asking for a cigarette from one of my friends from Bihar. He was a devout Muslim, but he used to smoke. He knew the circumstances under which I had given up smoking, and so he asked what I would do with a cigarette. I said I would smoke.

He looked at me in surprise and said, " What are you saying?"

I told him that I was serious about starting smoking again.

He now began to plead, "You have given up smoking as a result of a vow taken by you after your guru punished you. How then are you thinking like this? Please try to keep your vow."

In spite of my insistent request he did not give me a cigarette. Now I began to keep all my money with him so that I could not buy cigarettes. Whenever I asked for money from him, in a very gentle and cultured way he would first ascertain my needs and would supply me with these things immediately. But he never allowed me to handle cash. Now he became extra cautious that I might not buy and smoke cigarettes. He became so alert that he informed other trainees also that I should never smoke.

Many times I tried to buy cigarettes but every time some unknown power created some obstacle and I had to give up my plans. One day oppressed by intense desires I beseeched Baba that He may kindly help me from descending into hell again. Baba miraculously graced me and the desire to smoke ended forever.

After a lot of mental clash I realised that on the one hand Baba was aggravating my desire like a homeopathic medicine dose and on the other hand He was the unseen person who helped me to overcome my temptation. Not only this, He had inspired my companion to watch me cautiously and through this medium was reminding me of my vow and was again educating me in this regard. Great is the liila of the Lord and great are His ways of saving His disciples from a fall. Now and then I remember these graces of Baba and remain absorbed in His thought for hours.

My prayer is, "Oh Lord, protect me like this always and whenever I stagger or fall, support me to get up and walk again."

Salutations to Baba the First Vibrational Principle Who Is Highly Respectable

POSTING TO HAJIPUR

While under training in Delhi I received orders that I stood transferred to Hajipur, where I had to take charge immediately after training. On receipt of these

orders I prayed mentally to Baba that I might be kept at one station for some length of time.

On being relived from Delhi by the end of August 1957 I reached Hajipur. Up to that stage there was little Ananda Marga pracar work there and I began it.

Most of the advocates of Hajipur were either my former schoolmates or college mates and I began discussing Ananda Marga philosophy with them. Although these people did not easily accept Ananda Marga sadhana, I met with some success and many took initiations. After initiation they began to perform sadhana with sincerity.

Meanwhile Acarya Deep Narainji and Acarya Kuldiipji also came on transfer to nearby Chak Sikandar and Hajipur. I began to receive cooperation from them also and pracar work proceeded speedily.

By now we had our unit in Hajipur and weekly dharmacakra was regular. After some time Acarya Shri Shyam Narainji also came to Sonpur and thus we began pracar work in Sonpur also.

After my posting at Hajipur, it appeared that Baba had granted my prayer for stability at one place.

By about the end of November 1957, I came to know that Baba was returning by rail from Betia after celebrating Dharma Mahacakra there on the occasion of the full moon night of Agrahana. He was returning via Muzaffarpur, I could not restrain myself and came to Muzaffarpur for Baba's darshan.

The train arrived by eight or nine at Muzaffarpur. All the Margii brothers welcomed Baba with victory to Baba slogans. This was the first occasion I was meting Baba after January 1957. All the Margii brothers of Muzaffarpur were given an opportunity to have Baba darshan and to do sastaunga pranam. Thereafter came the turn of those who had come from outside. I was also one of these.

I was able to do my pranam in the train itself. I was overwhelmed at the time of doing the pranam.

After inquiring my welfare Baba said, "Nagina seems unhappy with me these days?"

I said, "It is not so Baba, where shall I go if I feel unhappy at your feet? I feel, on the other hand, that my Baba is not pleased with me."

When the train departed I began to wonder why Baba spoke to me like this. After some thought I realized that I had not been unable to go to Jamalpur after I left in 1955. Now I began to think constantly about going to Jamalpur.

Days rolled on but I could not make a visit to Jamalpur. 1957 was closing and we were planning to celebrate the New Year in 1958, when Baba's New Year's message was received. After the celebrations of the New Year's day, Baba's message was read out which read like this:

"Do not compare life with a stagnant pool. Life is lik had said this toe a torrential stream. Its characteristic duty is to push forward pushing aside the obstacles and calamities on the way like implements of the road. Therefore, those who want to steer

clear of difficulties and obstacles have lost the life of life. They are dead. The fit place for them is not society but the burial ground."

Anandamurti
1-1-1951

CHAPTER THIRTY-THREE

At the time when this message was given by Baba some so-called leaders of the traditional society, saw the increasing influence of the Marga damage their vested interests. They began to loudly proclaiming the general public that a group engaged in spiritual pursuits, should have nothing to do with social or political side of life. Their view was that spiritual practice was an individual's private concerns and it should have nothing to do with social or political side of life. Their view was that spiritual practice was an individual's private concern and it should have nothing to do with social life. By such logic, they were trying to mislead the public.

Even those amongst us who were in favour of (so-called) peaceful existence were influenced by their arguments to some extent. But such evil propaganda had just the reverse results. Such anti- propaganda aroused a curiosity in the minds of people about knowing more about the Marga. When they met experienced Margiis in this regard, they were usually influenced by our great philosophy and ideals and as a result adopted our ideology. Whatever little indifference it brought amongst a section of Margiis, in my view Baba's New Year message was addressed to them.

On receipt of this message, every Margii became fully alert, reassessed his field of activity and plunged with added vigour into the work of the spread of the mission. This message also silenced the opposition. Sadhakas who were well established in the lofty ideals and philosophy of he Marga, began to flow like fountains with firmness and spread, removing the pebbles of their life was not like a stagnant pool and peace does not mean the peace of a burial ground.

BABA INTRODUCES RENAISSANCE UNIVERSAL: NEW YEAR'S DMC IN BHAGALPUR 1958

In January it was know that in Trimuhan in Bhagalpur district, DMC would be held. Although I had a strong desire to attend the DMC and was anxious to have Baba's darshan due to adverse circumstances, I could not attend the DMC. This was my misfortune. On 26th January 1958 at Trimuhan in Bhagalpur district, Baba inaugurated the first meeting of the Renaissance Club, in the midst of the meeting of the youth there.

In the meanwhile Shrii Deep Narayanji was transferred in the area of my official jurisdiction and with him I reached Jamalpur in the midst of the month of February old memories of Jamalpur. Revived. I stayed there for two days.

Every day morning and evening I would have Baba's darshan, offer Him my pranam and hear His discoursed. Is and had the good fortune to sit for hours at His feet in the field. I was not at all willing to leave Jamalpur. But Baba's will is Supreme. I had to come back.

Salutations to Baba the Destroyer of all Diseases

MY MOTHER FALLS GRAVELY ILL

It was not ordained that I should live at peace anywhere. My younger brother is a police officer and he had gone to our village in the middle of 1958 on leave. He informed me from there that my revered mother had a stroke and was unconscious for more than 24 hours. I was very much disturbed on receiving these tidings. I thought that in the absence of any good doctor or hospital in the village, mother might not be

getting good treatment and everyone at home would be in a state of great distress. I prayed for Baba's help.

Remembering Baba I set out to perform my duties in good earnest. Every moment I would remember Baba and get due assistance and fulfilment of my requirements. His grace is unending. I immediately took a good doctor with me and took him to my village in a jeep. The doctor also felt disturbed after seeing my mother's condition and told me that he is using the best available injections and medicines, but there was little hope of her recovery.

I told the doctor that he should start the treatment in the name of God and I also sat down to pray to Baba for the health of my mother. The doctor kept awake for the whole night and treated my mother but there was no sign of relief. In the morning the doctor returned to Hajipur leaving instructions that the patient should be given full rest until she revives She should not be allowed to move from bed.

I went to Mahua with the doctor where another doctor used to live. I brought him and one nurse along with me. This second doctor was also quite worried after seeing my mother's condition, but by Baba's grace this one had more courage than the former doctor. He advised that my mother would suffer and might expire in the absence of proper treatment and a doctor in the village. He would also not be able to come often during the day. Mahua was eight miles away. According to the doctor she would need a nurse for proper functioning of her bladder and bowels, and no nurse was available in the village. Therefore, she would have to be taken to a town. After giving his initial treatment the doctor advised that she should be taken to Hajipur. I told that my car has been taken away to Hajipur by the first doctor, and unless that vehicle returns she cannot be taken to Hajipur as there are no jeeps around which can even be borrowed for the purpose. I became quite worried, and began to pray to Baba for help.

By Baba's grace, the doctor agreed to take mother to my Hajipur residence in his jeep. As the road was of gravel, there was no alternative to a jeep. Therefore, as per instructions of the doctor the back of the jeep was prepared as a bed for her by filling the space between the two seats with cotton mattresses. Mother was then laid upon the cotton mattresses and my aunt and the nurse sat by her side and another family attendant sat on author side. Mother's body was lifted with great care remembering Baba at every moment and placed in the jeep like a dead body. Everyone felt distressed at this sight.

Now the doctor himself took the driver's seat and drove the jeep at very slow speed to Hajipur. I sat by the doctor's side and with one hand at the back continued to server my mother's body and all the time I continued to use Guru Mantra and all powerful Baba's name for restoration of the health of my mother.

Thus remembering Baba all the way every moment we reached Hajipur at about eight in the night. There, we faced another problem. My house was on the upper story. So the problem was how to take Mother upstairs. At the doctor's suggestion a stretcher was obtained from Hajipur Hospital and mother's body was laid upon it like a corpse and all the time remembering Baba she was taken upstairs and laid on the bed there,

Thereafter, the doctor who had gone to the village with me was called. He did not like the act of bringing mother to Hajipur from the village Still I requested him to begin the treatment in the name of the Almighty, I told him that god was not so unkind as to snatch away my mother from me in this condition. The doctor began his treatment and when he began to leave I requested him kindly to look upon my mother morning and evening invariably without being sent for.

Now, I began to bid farewell to the doctor and nurse from Mahua with my expression of gratitude. But they refused to accept any fee. With great difficulty they were persuaded to fill their gas tank at my expense. Thus I got Baba's assistance at every step and I spent the whole night remembering him. Thus prayers to Baba and the doctor's treatment continued. For one week my mother lay unconscious. By Baba's grace, she opened her eyes after one week for the first time and she looked very frightened. She felt very frightened looking at everything it was very difficult for her to look even at the fan on the ceiling. Most of the time she looked very much afraid.

Baba gives us many difficult tests, and I appealed to Him, "Oh compassionate Baba let me get through this difficult test, and let my mother regain her health".

By now about eleven or twelve doctors had seen my mother separately, and it was decided to set up a Board of Competent Doctors to decide the line of treatment to follow. Thus every week these doctors began to meet as a Board.

One doctor whom I had taken to the village would execute the decisions of the Board. Even after this there was no improvement in the conditions of my mother.

I APPEAL TO BABA TO SAVE MY MOTHER

I wrote a letter to Baba in great sorrow and helplessness and prayed in this letter that I did want my mother to leave this world in her present state of fear and asked Him He to kindly grant her more life. There was one more factor. Both my brother and I were in service and my uncle and my father had expired any therefore it appeared that if mother did not survive the house and the property in the village would be ruined. After a long time I realized that it was mere illusion of mine. By now my younger brother and his wife had picked up its management with full responsibility.

In the mean time the treatment continued. But there was not improvement in the condition of my mother. I continued to wait for blessings from Baba in the form of his reply to my letter. After writing the letter to Baba, I used to open my mail myself. But when no letter was received from Baba I felt depressed.

Meanwhile one day my mother's condition deteriorated seriously and she was in dangerous condition. The doctors advised that it would be her last night. Now there was no hope of her survival. These disappointing observations of the doctors made me still more helpless. But instead of losing faith and courage, I began to pray still more ardently to Baba to save the life of my mother. My mother was very brave and would humble the loftiest characters in her life and she could not die in this frightful condition.

Now my prayer began to take the shape of insistence. That night I set on the left side of her pillow and began to pray to Baba for giving her vital energy.

That night I did not take rest or leave my mother even for a moment. At about two in the morning I felt sleepy and had an impression as if the earth was being dug to bury my mother. I began to perspire and at that very moment my mother caught hold of my hand with her left hand and began to try to make me understand something. But except for indistinct sounds , she could notsay anything as her right side was paralysed from top to bottom.

I woke up and for a moment lost my balance and patience. But soon remembering Baba I started giving courage to my mother. Unwittingly it came out from my mouth that the evil and inauspicious moment had passed and now there was no cause for worry. Everything would be all right soon.

Somehow serving my mother and remembering Baba every moment that night passed and I called the doctor again in the morning. He again examined my mother and said that it appeared that she had to survive for a few more days. Meanwhile I was most anxiously waiting for Baba's reply to my letter. Finally on the 29th April 1958 I received Baba's letter. He had heard my prayers. The letter reads like this:

Jamalpur, 26-4-58

"Blessed Nagina,

Received your letter. This illness is not going to be cured. Do you want her to prolong in this pitiable condition? Be what may, Nature will act as per your desire. May good happen to you.
Eternal well-wisher
Yours
Anandamurti"

Salutations to Baba Who Showers all Success and Well Being

Reading this letter from Baba my disturbed mind got some solace and as per Baba's instructions. I began to pray to Mother Nature for the restoration of health to my mother. But repeated prayers of this nature also brought no improvement in her condition. By now all doctors of Hajipur had developed an aversion to seeing my mother; as they had tried all their medicines and were at a loss to think as to what more they could do.

These doctors now advised that I should take my mother to Patna. This idea did not appeal to me. I had spent quite a lot on doctors so far and now I began to feel the pinch on this side also. Taking her to Patna would mean big expenses.

Some of my brother Margiis read Baba's letter to me dated 26th April 1958 and said that this letter means almost blank cheque for you on nature. I again wrote to Baba that nature was not conceding my request, therefore I requested him to adopt my desire as his and order nature to restore health to my mother. Mother Nature was not even listening to me far from favouring me with fulfillment of my desire.

BABA SENDS A DOCTOR WHO CURES MY MOTHER

Exactly two days after my posting this letter, one of the Inspectors working under me brought a homeopathic doctor to my office. This doctor had himself desired to see my mother, so the Inspector brought him along. The doctor was most unimpressive in his talk and behaviour. Still as he had come just for the sake of courtesy and almost unwillingly told the Inspector that you will take the doctor to my mother. I was to follow shortly.

The doctor examined my mother's condition and began to ask many questions as per homeopathic principles. As my mother could not speak, my aunt was replying most of the questions. There were some questions whose replies my aunt could not answer. Many of his questions looked to my only for the sake of creating impressions on others. I felt somewhat exasperated as to who has brought this man here. Anyway he gave a small packet of medicine to my aunt and asked her to give it to my mother. He further instructed that if there was any variation in the condition of the patient, he should be informed accordingly.

My aunt administered the medicine to mother in the presence of the doctor himself. I observed the condition of the mother for one hour, but there was no change. I sent word through the inspector that there was no change in mother's condition. He came with another medicine and administered it to my mother and himself, sat by her side to observe her condition. I also sat with him.

About half an hour later there was some increase in the speed of her breath. It appeared that her ailment increased somewhat. The doctor felt happy at this and said that his medicine had started working. He said he would make her walk by the ninth day. To me his statement appeared as that of a madman. My mother was confined to bed and paralysed. Particularly the right side of her body was totally paralysed. In this context the talk of making her walk on the ninth day appeared too much to be believed.

That day he did not administer any other medicine. When he left I offered him his fee, but he refused to accept it. He said he would charge only once in a day, irrespective of the number of visits. As I have already charged once, I shall charge no more today.

I told him that other doctors used to come three or four times a day and therefore. He should also come at least thrice in the day. It would be unreasonable if you come thrice but charge for only one visit, buy he did not agree to my suggestion. He said that I should send information about the condition of the patient and he would send the medicine. There would be no need for his repeated visits.

The doctor was a Muslim and a firm moralist. He was such a strict follower of his faith that he used to say the Muslim prayers or 'namaz' five times a day. I told him that the patient needs psychological treatment also apart from the medicines. A patient who was visited by doctors five times a day might feel that she is being neglected if no doctor came to see her on certain days.

This argument of mine appealed to the doctor and with great difficulty, he agreed to visit twice, morning and evening, to see my mother. Even so he would charge for only a single visit. He said that he would come in the morning to see the patient and charge his fees for the same. In the evening he goes to the mosque for his prayers and on his way back he would also look in on my mother.

I again requested him to see the matter from the psychological point of view that the patient who was getting an injection or pill so often during the day may feel disappointed if the frequency is reduced, therefore, you may also have to give her some blank doses. The doctor considered blank doses as basically wrong, but I persuaded him that it would only be wrong if you charge the price for the same.

Baba did not reply to my second letter, but from the next day after I wrote that letter the treatment of this homeopathic doctor started. I realized that Baba had specially arranged this doctor taking pity on me.

The doctor told me that he was grateful that his misunderstanding about blank doses was removed. He also said that along with the treatment he would also pray for the good health of my mother every day.

In just two days there was miraculous improvement in my mother's condition. All this happened when I wrote to Baba to convert my desire into an order for nature to cure my mother. Baba answered my prayer in the form of sending a saintly doctor for her treatment. For about five days the doctor gave her one dose every day, and thereafter he started giving only two doses in a week. Due to Baba's grace on the fifth

day we began to make mother sit up in bed with the supports of pillows. Now her voice also began to get somewhat clear.

Exactly on the ninth day mother insisted that she wanted to walk. She told the doctor in her faltering tone that she wanted to walk. The doctor asked me to support her to take a few steps.

We obeyed the doctor, and remembering Baba we helped mother walk.

Now she did not like lying on the bed but wanted to sit for some time. We, therefore, placed a big Victoria chair in her room whereon she used to sit, Now, she was taking only one does of medicine is a week and then it was reduced to one dose in fifteen days. Thus reducing the dose gradually, the doctor came to giving only one does in a year. Within fifteen days, through Baba grace, mother began to walk without any support, and her voice also improved about fifty percent. Since she fell ill only my aunt used to feed her with her own hands.

Meanwhile May arrived and the time for Vaeshakhii Purnima DMC. We began to wait for the message from Baba. This time Baba's message read like this:

> **"At this juncture of the junction of two civilizations, the most important thing is the virtuous life of the individual. We shall have to be alert every moment so that in the darkness of petty selfishness this human treasure is not lost. If virtue cannot be saved, civilization also cannot be saved. As a consequence the long penance of the human race will go in vain. That learning which could not be practiced in real life is only bookish knowledge and it is worthless.**
>
> **Anandamurti**
> **Vaishakhii Purnima, 1958**

CHAPTER THIRTY-FOUR

Salutations To Baba Who Is As Fair As Camphor And Who Is Compassion Incarnate

ANANDA PURNIMA DMC IN RANCHI IN 1958

I was fortunate enough to attend my first DMC celebrated on the occasion of Ananda Purnima is 1958. By the grace of Baba the Margiis of Ranchi celebrated the first Ananda Purnima DMC on 12th May 1958.

I had digressed from the subject earlier by describing my mother's illness. I therefore, could not relate the specialties of this DMC. On the day of the DMC when at about nine is the morning Baba arrived for the general darshan and was seated in His chair, some from amongst the devotees expressed a desire to dance before Baba. So far, there used to be music at the time of general darshan but there was no dance.

The DMC that was observed just before this one had been in Bengal and there Baba had promoted a desire to dance in devotion. Now, therefore DMC also began to have dance by some. Therefore when some devotees expressed a desire to dance those who were not present in the previous DMC in Bengal also became keen to observe devotional dance and they also joined in the request.

THE INTRODUCTION OF LALIITA MARMIIKA KIIRTAN

Baba was pleased at the eagerness of the devotees and He said, "dance is not possible without music, both are intimately related".

Then Acarya Deep Narayanji began to sing a song. He kept singing. After sometime his eyes began to close as he was singing and gradually he began to raise himself in a dancing pose. Now gradually his feet began to dance and he began dancing in deep devotional ecstasy. As his dance became moving, others also began to dance with him.

Shrii Bindeshwariji was also amongst those who were dancing. He was dancing in great ecstasy utterly unmindful of this body or mid. Even otherwise he always used to remain in Baba bhava, but when he was present before Baba, his devotion became as strong as a tide in full moon night and he used to attain full Baba bhava.

Although the dance of these devotees was not systematic, yet there was excess of devotion, in their movements. It was so inspiring and pleasing to see them dance. Most of the devotees who were dancing had a divine effulgence and great happiness on their faces.

Meanwhile a senior devotee who was also an acarya, lost all consciousness while dancing and lay down on the floor in that state. For some time, he lay still and thereafter he began to crawl like a leech and intervened himself between Baba's feet. Merciful Baba drew him near and now he sat up. Baba began to pat his back and with Baba's hand still on his back, he began to raise himself on his knees and addressed us.

“Oh! Residents of the earth stay in ananda!”

As he said this Baba struck his forehead with the palm of His hand and now he became quiet and put his head in Baba’s lap and sat quietly, while the other devotees were still dancing. Baba rose quietly from his chair and retired into His room.

Baba was amidst us for about forty-five minutes and in this period everyone was immersed in a state of bliss. Those who could not dance were also lost while sitting in the devotional atmosphere. After Baba left, the acarya whose back Baba had patted, sat on Baba’s chair. Some devotees did not like this and they greatly objected to this.

But the acarya who sat on Baba’s seat heard this objection and said, “At this moment I am Anandamurti”, and having said this he fell silent.

Acarya Deep Narayanji was still singing and dancing in great devotion. It appeared that every limb of his body was dancing. Others were also dancing with him.

Even after Baba left this devotional atmosphere, dancing and singing continued up to noon. After that all Margiis joined in the collective feast. The one who was sitting in Baba’s chair was in full Brahma bhava or Baba bhava therefore was unable to walk by himself. Therefore two brother disciples supported him and brought him to the dining place and he was seated for lunch by my side. He was not taking any food although food had been served to him. He was sitting quiet and peaceful. After my repeated persuasion he lifted some rice from his plate and begun to feed me with the same. There after he gave me water to drink. I did not understand at all and asked why he was feeding and making me drink water. Now, he beckoned towards himself. Then I followed that I have to feed him with my hand he was saying that the same Almighty that is me and he was food also, and how could he eat the food?

As I was trying to make him understand, someone came along with Bindeshwariji before me. He was also in full Baba bhava. He saw me, stopped there and began to take his food out of the plate that was in front of me, when the server saw this even though I objected, he served more food in my plate. By the grace of God, it was enough for me that I could feed these two persons in ecstasy. With Bindeshwariji also thrown in I was not at all bothered about my own food, my whole anxiety was also how to feed these two devotees. The gentleman who bought them to me left after he had entrusted them to my care.

The first gentleman who was in Baba bhava did not eat anything at all. Bindeshwariji did take something and also tried to feed the other gentleman. But he too did not succeed here. When all had finished taking food. I got these two gentleman cleaned and took them to the place where they were staying. They both remained in perfect Brahma bhava throughout.

In 1958 on the occasion of the pious day of Ananda Purnima on 3rd May 1958 in the evening the Margiis of Muzaffarpur Published a magazine called “Prabhat” which represented progressive ideas. The editor of this magazine Shrii Shashi Rainjanji presented this paper to Baba on 12th May 1958 at Ranchi at the time of the DMC Baba blessed the paper thus:

“For the good of all
For the happiness of all
Let your “Prabhat “ attain a long life".

Later in September 1958, the name of this magazine was changed to “Jeevan Bharati” It aimed at converting the long dark night of man’s mind into a bright morning light.

In the evening we were again fortunate to have the blissful darshan of Baba and to hear His voice which was concentrated attention drinking sweet like nectar.

The subject of the discourse was “Sadhana”. Every devotee had turned his mind inwards and was listening to Baba with their eyes fixed on the beauty of Baba’s divine effulgent face. During this DMC Baba’s body looked white like camphor and every part of His physique had tremendous attraction in its sweetness.

Every on became so absorbed in devotion and that we lost the count of time when Baba’s speech came to an end. The darshan of Baba and listening to his voice used to last up to the next DMC. After DMC all Margiis went to their respective places absorbed in Baba’s thought. That day Baba was also to leave for Jamalpur.

Salutations to Baba Who Destroys the Anguish of Those who are Burning with Pain

HOW COMPLETE SURRENDER DESTROYS UNWORTHY DESIRES

The tests to which Baba puts us are extraordinary. Sometimes they are such that one hesitates to relate them to anyone. But now that I am writing my autobiography as a sadhaka, I shall relate my experience in this regard also.

About a month after return from Ranchi DMC, I developed a strong longing to eat the meat of the waterfowl. For many days I suppressed this desire by remembering Baba, but any desire continued to become stronger and stronger.

At last one day. I told my domestic servant and aunt at the time of lunch that I would like to have a non-vegetarian dinner that day. I ordered this and want to my office. After reaching office the first thing I did was to write a letter to Baba on this subject stating that when my desire became uncontrollable I have asked my domestic servant to prepare a non-vegetarian meal for me.

Everyone in the family was surprised to my desire for non-vegetarian food. But no one raised an objection. Now it appeared that without Baba’s special grace this desire of mine was not going to disappear. I there fore recalled a sloka from the Giita, which states the following:

“Highly dejected and depressed – quite confused about my own Dharma, I offer myself as your disciple, Raise me oh Lord! and teach me that which is for my ultimate good”.

By night I had almost forgotten that I had ordered non-vegetarian meals for myself for that night. When I was served with non-vegetarian food I recollected that I had ordered this food for myself. I do not know why I did not even have a desire to look at that food. I told my domestic assistant to remove that dish from my plate and bring the same food for me which had been prepared for my wife and my aunt, as both of them were vegetarians.

As long as I relied on my mental power to suppress my desire, these desires continued to become stronger. But when I surrendered myself to the will of Baba

through my letter, in fact as soon as the letter was posted, this desire of mine disappeared, and I almost forgot about non-vegetarian food.

Had my domestic assistant not brought the non-vegetarian dish before me, I would have never, perhaps recollected that this desire had became strong in me. Posting that letter to Baba had a miraculous effect on me and after that day up till now, by Baba's grace, I have never had a desire to eat meat. I have felt that desires rise and disappear just at the instance of Baba. So compassionate is my Lord Baba.

Salutation to Baba Who is Formless, the Fourth State, and Like the Omkar Sound

LET HIM TAKE CARE OF HIS HEAD AND I WILL TAKE CARE OF HIS FEET

By now with the approval of Baba those who were initiated by various acaryas and had respect for them had started touching the feet of their acaryas. The acaryas did not object to this was permitted by Baba, but they in their heart of hearts wanted to avoid this. Most acaryas felt like this. This was due to the fact that they did not consider themselves worthy of this respect and felt that this was being done with the grace of Baba.

I also felt that I did not deserve respect to the extent my brother disciples were showing towards me. I always felt uneasy whenever someone touched my feet.

During this period, I came across my childhood friend Acarya Vishwanathji and he told me that he was going to Jamalpur for Baba darshan. I said I was very happy to know that. I requested him to convey my crores of pranams to the lotus feet of Baba and added that he may kindly deliver a brief message to Baba that may be communicated with utmost respect and humility. He wanted to know the content of the message. I said that the practice of touching the feet of acaryas, has in the case of acaryas like me, perhaps been started before due time. I do not consider myself so much respectable. Ac. Vishwanathji also agreed with me and he said that he would surely deliver this message to Baba on my behalf.

After sometime I again intended to meet Ac. Vishwanathji. By that time he had returned after Baba's darshan. He informed me that he did convey my request to Baba.

But Baba became serious when He heard this and said: " Let him take care of his head. I will take care of his feet!"

I was shocked to know the reaction of Baba. I began to ponder again and again as to where I was at fault that Baba look this so seriously.

My mind began to think again and again on the significance of Baba's reaction. One day it occurred to me that acaryas have been appointed due to their conduct. As I had doubts about the purity of my conduct I was not considering myself worthy of this respect.

Now it came to my mind that by introducing this practice Baba was reminding the acaryas to improve their conduct so as to become worthy of this respect. Every time someone touched my feet it was the time for introspection. This would enable acaryas to be constantly alert about their conduct. Only those who are thus eternally vigilant about their own conduct can reform and discipline social behaviour. Only such people will become ideals for others and will establish the Marga in society.

Then came the idea that would it not generate pride in one's head if his feet are touched by many people. If this happens that would be the end of his spirituality? But to this, my mind replied that Baba has already warned that, " you should take care of your head." This came in the meditative state immediately. This would clearly means that when someone touches your feet, you should avoid the possibility of pride. As soon as this process is adopted their respect would increase manifold.

Now I understood that Baba allowed the practice of disciple brothers touching the feet of the acaryas in order to improve and discipline the conduct of all the acaryas. Baba's words have deep import and they are understood only gradually much later. If one is always thinking of Baba the question of pride or perishing does not arise. In this context I am reminded of a slouch from the Giita wherein Lord Krsna tells Arjuna: –

"Those who meditate upon me through absolute surrender and by surrender in all their actions unto me and are entirely dependent on me, I help them cross the ocean of becoming and soon rescue them from worldliness, their minds reside in Me."

If the head is thinking on the right lines, God automatically takes care of them. When this process begins what is left for the devotee to bother about.

Even so in the midst of adverse circumstances and in the light of modern times, considering the importance of the responsibility of an acaryas conduct and looking to be importance of His personality. I was always hesitant to adopt and retain the role of an acarya.

This was a great grace of Baba that I had become an acarya, but I was certainly aware of the drawbacks in my conduct. I was always unwilling to be called an acarya of Ananda Marga in the context of my awareness of these drawbacks in me. Sometimes I even considered myself guilty of double standards.

Therefore since 1957 itself I started trying to shed the responsibility of being acarya and tattvika. Several times I wrote letters to this effect to the then General Secretary and Baba. But every time I got the reply, "This was not a matter for your consideration." But even then I continued to press.

Seeing my insistence, the then General Secretary wrote to me that Baba did not like my repeated requests to give up my acaryaship and He has angrily instructed that it should be told to you that your should never write such letters in future.

I never wrote in this regard again, although the desire continued in me. By Baba's grace in September 1978 the secretary of the Acarya Board was kind enough to create circumstances, in which I got the opportunity to surrender my acaryaship. I am grateful to him for giving me this opportunity. The obvious reason was something else. After clarification the charges were removed. Even so I shall remain grateful till the end for this kindness of his. On 26th October 1979 in the Gaddopur DMC, Baba finally again emphasized the importance of good conduct for acarya. Thus my ideas were confirmed.

CHAPTER THIRTY-FIVE

Salutations to Baba Who Rewards All Actions

It was decided to hold a Dharma Mahacakra at Gorakhpur on the occasion of the full-moon day of the month of Ashada I could not attend due to the illness of my mother and my wife.

Baba had gone to Gorakhpur from Jamalpur via broad gauge through Varanasi but he was returning from by the meter gauge train. Thus I was bound to touch Hajipur on his way from the DMC. The train used to reach Hajipur after 9. p.m. I therefore said that I would arrange dinner for Baba and other Margii brothers returning from Gorakhpur along with Baba in the evening and over the foodstuffs to the assistant secretary at Hajipur so that they may not feel inconvenienced on the train on the journey. Moreover, the train reached at about dinnertime.

I started the arrangements for Blissful Baba and the Margii brothers' dinner. Obstacles also began to appear in their bulk as soon as I began the arrangements. At about eleven in the morning my domestic assistant came to inform me that my wife's condition had suddenly deteriorated. I had just arranged for a doctor and medicines for her when I was informed that the 20 kilos of milk bought in the morning for making sweets had gone sour at about 2 p.m. I was quite depressed but my domestic assistant and aunt did not feel so disheartened. They suggested that milk could be obtained again in the evening from a neighboring village. They were determined to prepare good and tasty food for Baba and the Margii brothers accompanying Him.

As we were discussing these arrangements, some four or five Margii brothers arrived from Muzaffarpur. I was very happy to meet them; but my house in Hajipur was very small. It was with great difficulty that I was pulling on therein with the members of my family. Now, I had to make arrangements for their night halt also I requested the guest brothers to adjust themselves to the conditions we were in. I asked my domestic assistant to arrange for their food and night half. After freeing myself form them, I sent my servant to the neighboring village in the evening to purchase more milk. By six in the evening my wife's conditions improved. Milk also came by about the same time. Now hope returned that we should be able to do some thing for the dinner of the Lord, who feeds this universe. But obstacles did not leave me alone even now.

My aunt was very much perturbed and she informed me that my second son Mohan had vomited thrice and had also shown signs of loose motions. He and become quite weak and the doctor had to be called immediately. I sent for the doctor and began to pray to Baba whether the stream of these difficulties was going to dry up or not?

Mentally I said, "Baba do you not accept my arranging dinner for you and the Margiis tonight? What fault has been committed by me that even this small service from me is not acceptable? Have I no claim on even such a small service? O Lord who keeps the honour of they devotees, pray accept my invitation and let me arrange this small service for you! Kindly do not take away this good fortune of mine to serve you and your devotees. Oh Lord! Be pleased to enable me to serve you this night."

As I was praying thus, the homeopathic doctor who was treating my wife and my son came. He examined my son and assured me that he would be all right very soon. He stayed over in my house and began to administer medicines to my son at short intervals. Now my son's conditions improved and his vomiting and loose motions stopped.

The doctor also examined my wife and changed the medicine for her, as there was an improvement in her condition. This second medicine brought miraculous improvement in her condition. My domestic assistant took his bath and got ready to help my son.

By now my aunt had also cleaned and washed the oven and the cooking utensils and was preparing food for Baba and the Margii brothers. My wife also took her bath and entered the kitchen to cook for Baba. Compassionate Baba heard and answered my prayers and things began to move in a systematic manner.

At about eight I called the railway station and enquired whether the train was in time. The Railway Enquiries Office informed me that the train was about one hour late. I gave my phone number to the Enquiry and requested them to inform me about forty-five minutes before the arrival of the train. They assured compliance of my request.

By nine-thirty whatever was prepared was packed neatly in big wooden tiffin boxes well washed and cleaned for the purpose and in some baskets made of bamboo. As the train was about to arrive, all of us took up the packets and started for the station to have Baba's darshan.

The Margiis of Hajipur were already at the station. I also reached there along with the Margii brothers from Muzaffarpur. There was quite a crowd of devotees at Hajipur station. Soon Baba's train came in. It appeared to me as if the train was made to come late by Baba purposely to enable me to get the dinner ready. Had the train come on time our preparations would have remained incomplete. This was a great blessing of Baba on a poor devotee like me.

As the train entered the platform, heart-rending sounds of Victory to the Supreme Lord of Yoga Shrii Shrii Anandamurtiji" filled the air. The attending secretary opened the door of Baba's compartment. All the Margii brothers were overwhelmed with devotional fervour. Then they began to enter the compartment one by one in a disciplined manner. Meanwhile I handed over to the attending secretary the tiffin boxes and baskets carrying food for Baba and the Margiis. I requested Him most humbly that Baba's and the Margiis dinner may be served out of this food.

After that I was standing in one corner with a garland in my hands to be offered to Baba. I was looking at Him, but due to the crowd in between was unable to reach him. The Margii brothers who had the compartment stayed there. Thus there was so much rush inside the compartment. Baba noted my helplessness and extended both his hands and took up the garland from my hands and placed the same on his neck. I was overwhelmed; my heart began to pound. Due to excess emotion, tears began to flow from my eyes and I became dumb. Baba then called me near and I had the opportunity to touch his lotus feet. Great is Baba's grace.

Although we were so unwilling to leave him, the train started moving slowly. Baba instructed me to get down. I came home in the same ecstatic condition. After this I shared my dinner with the guests from Muzaffarpur.

We spent almost the whole night talking of great Baba and events in our lives connected with Him. In the morning after taking their bath and breakfast these Margiis returned to Muzaffarpur.

After some days I came to know from the manager of the ashram that the food delivered by me was taken by Baba and all the other Margiis with great pleasure. It was also used for breakfast the next morning. The inhabitants of Jamalpur ashram used what was still left thereafter. On receiving this information, the members of my family

and I felt extremely happy and contented. Baba's liila is great. He first presents obstacles to test the sincerity of the devotee and thereafter arranges all facilities himself.

My prayer to the Lord is that he may take whatever test he wants, but the should never allow my faith to be shaken. This much grace I shall pray for all my life.

Our pracar work in Hajipur was going on smoothly. Shri Shankar Swaroop Singh, who was an Inspector in my department, meanwhile got transferred to Hajipur. He had worked with me before also during the period 1948-50. At that time I was not in the Marga. He had witnessed my “eat, drink and be merry” life at that time. This time he found some change in my views, habits of eating and ways of life. Therefore after working for some time, he asked to be initiated.

So far, I was not initiating people in my own department. But when another acarya was not available, I had to initiate them myself. Here Acarya Deep Narainji was available. I, therefore, requested him to initiate Shri Sinha and he was initiated in 1958. He started regular sadhana after initiation. His respect for his acarya and attachment to sadhana began to grow steadily. Now be became keen to have Baba's darshan. As his sadhana improved, his devotion to Baba also began to increase. He got his first darshan of Baba on the occasion of Ramnagar DMC.

CHAPTER THIRTY-SIX

Salutation to Baba who is the Giver of the Supreme Virtue

Meanwhile, September arrived. From the programme sent by the ashram manager, I came to know that Baba had kindly agreed to hold DMC in West Champaran on 26th September 1958.

In those days Baba was kind enough to hold DMC every month somewhere or other. Most of us could participate in all the DMCs. The great devotee, Ac. Deep Narainji, suggested that we should attend this DMC. I was also desirous of going and listening to Baba's discourse. Now we decided to go together on the 25th from Hajipur at the appointed time.

Remembering Baba, we started on our journey to Ramnagar. We had to change the train at Muzaffarpur. There at the station we met a large number of Margii brothers. Here we came to know that Baba was also leaving for Ramnagar by the same train. Now our joy knew no bounds.

When Baba's train arrived, all of us boarded the train in the midst ofcries of 'Victory to most Baba'. At Muzaffarpur station we had the good luck to have a darshan of Baba.

By morning our train reached Harinagar station. Here in the early hours of the morning we again had the good fortune to have Baba's darshan. Baba left the train here and was taken by car to Ramnagar, which was about half a mole away. While disembarking at Harinagar station, Deep Narainji began to sing loudly a devotional song. Bindeshwariji also joined him. He used to be in ecstasy most of the time.

The words of the song were: "A saint has arrived on earth to spread the cult of asceticism."

These two gentlemen were leading and singing while the rest of the Margiis were following silently. By Baba's grace some other citizens also began to walk with us out of curiosity. Thus we began to form a processing automatically. This procession reached Ramnagar High School where arrangements had been made for the lodging of the Margiis.

Baba so graced this procession that the people of Ramnagar liked it very much. Ananda Marga became popular there immediately. Consequently in the evening a large crowd gathered for the DMC, consisting of Margiis as well as non–Margiis. The Margiis tried to persuade a lot, but the non-Margiis insisted on attending the DMC, Baba was informed about, this situation, He kindly agreed that all may be allowed to join peacefully. That was only the second time such permission was given. The first such concession was allowed at Amra DMC.

When Baba arrived at the DMC, he was greeted with slogans of "Victory to Baba". Baba sat on a decorated dais where devotees offered him garlands. Most of the people were charmed by his divine presence – all did not attend to what Baba said in his discourse.

Other devotees who wanted to be Karma Yogis as well as Jinana Yogis were noting down His discourse. All were looking at him with unblinking eyes and peacefully listening to his discourse. The subject of the discourse was, 'The attraction of the Great and Sadhana'. The credit for the successful arrangements of the Ramnagar DMC goes

to Amulya Ratna Sarangiji and Doctor A.N. Chakravarti. Their efforts were really creditworthy and ideal.

The day after the DMC, Baba boarded the train for Jamalpur. We also entered the same train and enjoyed Baba's darshan at every station where the train stopped. Thus we reached Muzaffarpur.

The joy that used to be experienced in those days in Baba's darshan and in listening to his discoursed is beyond decryption. Mostly Baba would inquire personally about each one who attended DMC. His words were not only givers of extreme joy, but Margiis would also for the time being forget all their woes and worries.

On return from the DMC there was such inspiration in everyone that whatever work they picked up they made a success of the same. As this inspiration began to wear off, there was another DMC in view. Again thought of attending the coming DMC, having Baba's darshan. Any listening to his discourse would infuse new spirit in us. Baba, where have those days disappeared to now? Will Baba ever order the return of those blissful times?

Although Baba has a thousand ways to fulfill his mission, yet according to my little intellect the methods adopted by his from 1955 to 1963 were extremely popular helpful and joyous from the disciples' angle. In those days, all the disciples understood each other's joys and sorrows. I notice several times that if someone was sick is a family, other Margiis used to brother a how he was to be treated cured. Going to the doctor, bringing medicines and attending to the sick was done for each other by the Margiis. They would make the relatives comparatively carefree. Everyone was filled with the spirit a service and sacrifice. Watching this homogeneity, fellow feeling, service and ascription in the Margiis used to create a feeling of respect and wonder amongst the non-Margiis. It was not only appreciated be also influenced them to come to the path of bliss. In those days, pracar proceeded on these lines.

Salutations to Baba Who Resides as the Soul of all Living Beings

Thus life was moving on the steam of remembrances of time spent with Baba & recollection and conversation about incidents connected with Baba.

KRISHNANAGAR DMC: OCTOBER 1958

In the month of October 1958, news came that the DMC will be held at Krishnanagar is the head quarters of one of the districts in West Bengal. Then it was realized that this place is very near Navadweep, which has been the birthplace and held of activities of the great lord Caetanya.

With this relation the desire to attend this DMC grew stronger. This holy place should already be saturated with devotion due to its association with Caetanya Mahaprabhu. To this will be added the visit of Baba. This will act like making the beauty of gold fragrant too.

I recalled the line from saint Tulsidas "One must see, it is worth seeing" and decided to go.

I felt that devotion would be at its height at that place. A place associated by the actions of Lord Caetanya and a visit by the great Mahakaul Lord Anandamurtiji this will

be like the combination of gold and jewels. In the history of spiritualism such occasions are very, very rare. Therefore I firmly decided to attend the DMC.

Now I began to pray to Baba to allow me the opportunity and good fortune to attend this DMC. Baba was kind and things began to look favorable for my visit. The great devotee Deep Narayanji met me meanwhile and suggested that we travel via Patna to the DMC which was going to be held in the end of October.

We remembered Baba and started in time to attend it. At Patna a large number of devotees form U.P. and Delhi met us. The journey with these brothers was heavenly. Talking about Baba we reached a station where we had to change the train for Krishnanagar. At that station we met some other Margii brothers who informed us that the train which will bring Baba from Calcutta will be available from there for Krishnanagar.

Everyone danced with joy to see the prospects of traveling by the same train in which Baba was traveling. We waited for the arrival of the train. All began to thank their stars that our travel program has enabled us to travel up to Krishnanagar by the same train which was begin used by Baba. By then the train arrived. The disciples shouted “Victory to Baba” in loudest tones full or overwhelming emotions and love and welcomed Baba.

Baba was in a very happy mood that day. The train also stopped longer than usual on that station. We, therefore, had Baba’s darshan and arranged our seats in the train. Thus we reached Krishnanagar along with Baba. The sight and the mood of welcome at Krishnanagar was wonderful and moving.

At Krishnanagar station the great devotee Acarya Harprasadji was present with other devotees in multi-coloured dresses and with musical instruments and bands to welcome Baba. Every one was beside himself with devotion. The slogans of 'Victory to Baba' and 'Ananda Marga is Immortal' rent the air at the station.

Perhaps after the days of Mahaprabhu Caetanya this was the fresh occasion to bless this land with the presence of so many spiritual aspirants and the Lord in between them. The holy land of Krishnanagar was proud of its good luck that the Lord of devotees was stepping in its soil. It was the every of the land of gods even on that day.

Although Lord Anandamurtiji transcends the feelings of joy and pain, yet on that occasion finding such devotees in this number and mood, He spread a vibration of joy and devotion throughout the station. The people forgot their surroundings and their own existence in joy. Hardly was there one who was untouched by this blissful wave.

Thus overwhelmed with bhakti, the devotees welcomed the Lord and helped him to sit in a beautifully decorated grand car. As Baba set in the car, the devotees formed a circle around it and began to sing devotional songs of rare sweetness. After sometime they automatically began to dance. As the car slowly moved forward the troops of devotees also moved along with it dancing and singing in joy.

In front of the lines of devotees there was a band which was playing sweet tunes suitable for dance. It was most pleasant and convenient for devotees to base their music and dance on these tunes.

The onlookers were charmed by this sight. Behind Baba’s car were other cars and behind them were lines of devotees walking on foot. In this way a big procession

was formed whose size went on increasing as the spectators continued to join the enchanting lines.

This was my first opportunity and so also the first occasion in the memory of other sadhakas when we saw Baba sitting in a car and moving in a procession. Even the thousand eyed Indra, the lord of gods must be anxious to possess more eyes to fully enjoy this divine and multi-coloured sight of devotees dancing and singing in such abundance of devotion around and behind the Lord. Even the sun seemed charmed and hanging on to the skies, giving up its journey for the moment, to enjoy this heavenly sight on earth. Small hits of clouds distributed themselves across the skies to provide light and shade to the Lord & his devotees. Even the gods must be enjoying the fate of men seeing them floating in such ever-mounting wave.

The place where arrangements were made for the stay of Baba and devotees was about four miles from the railway. station. It took about four hours for the procession to cover this distance in their joyful and artistic movement. Even after such a strain, there was no sign of tiredness on the faces of the advancing processionists. On the other hand a supernatural effulgence and joyful shine adorned their faces.

As per traditions in Bengal, when Baba alighted from the car and began to enter the place of his rest, the devoted ladies gracefully performed arati (worship with an earthen lamp) and conch shells were blown.

The procession at Krishnanagar was unique from all other processions taken out so far. Now all the Margiis went to the High School building where arrangements were made for their stay and left Baba to rest in his room.

At the lunchtime, all were served khichari, which was enjoyed so much by all. The taste of the khichari was rare and divine. I had eaten khichari hundreds of times in my life but the taste of this khichari was so unique and different from all the rest.

Salutations to BABA who is the Giver of Dharma, Artha, Kama and Salvation

The Margiis of Krishnanagar had arranged a big hall, probably the town hall for the D.M.C.

Even before Baba arrived this hall was overfull, and still more people were pouring in. Later on it was that apart form these who were initiated, many uninitiated persons had also entered the hall to listen to Baba. Many efforts were made to make these people understand that the speech was only intended for the initiated, but they insisted on attending. Everyone promised to remain disciplined and calm, but all insisted on having Baba's darshan and listening to him.

Baba was informed about this state of affairs. He very graciously allowed all to remain. Even though this was not announced, still there was not a space to enter the hall – such was the crowd. Now all the doors were opened and people stood in the doors and corridors waiting silently for the arrival of the Lord.

When Baba entered, there were loud shouts of victory to Shrii Shrii Anandamurtiji, which rent the air in the hall. Baba sat on a gracefully decorated seat which look a like a lotus in full bloom. The local Bhukti Pradhan offered a welcome garland to Baba and thereafter others garlanded him. One devotee sang a welcome song. As the song was reverberating in the hall went into ecstasy and fell from their scats in an unconscious state. With the help of Acarya Sakaldeoji these persons were

taken out in the open and made to lie there. They became normal after sometime. This was unique sight here that even the uninitiated went into ecstasy at the sight of Baba in the D.M.C.

The subject of discourse in the D.M.C. was 'Samskaras and Liberation' and Baba started his discourse. Every one's eyes were centred on Baba's face as he developed the subject matter through his discourse. It appeared as if even the sight of Baba had delivered everyone from mental distractions and that they had attained perfect mental withdrawal. Now they became fully engrossed in their 'lista'. All were one pointed and aborting Baba's divine words in full concentration.

Baba's voice was so sweet and thrilling that a lady devotee transcended her environment and rose to dance in a blissful state. The environment was now surcharged with powerful spiritual vibrations. It was the play of Baba. He stopped the dance also in a most easy and playful manner. Without looking in the direction of the dancer, Baba moved his right hand in the posture of abhaya and moved the hand upwards and downwards. As he did this that lady lay down and went into deep sleep and could return to her normally only after the DMC and Baba and all the Margiis had left the hall.

I saw that in this DMC the colour of Baba's face was constantly changing according to the variation in the subject matter, which He was explaining in His discourse. I am unfortunate not to be one of those who remember the subject of the discourse in detail.

After the completion of the discourse when Baba left for his evening walk, then alone the crowd of spectators and listeners began to melt. After this a big crowd came for taking initiation and the acaryas were busy the whole night giving initiations.

Now every Margii repaired to the place of his stay. Thereafter there was common feast. After this some people went to bed and began talking about Baba and others went to Baba's residence to quench the thirst of their eyes with another glimpse of Baba's.

Here one word about Acarya Harprasadji: He is the senior most sadhaka and acarya in the Marga. For his livelihood he was working in the workshop at Jamalpur where he took initiation from Baba sometime in 1951 near about the full-moon day of the month of Vaeshakh. I am recollecting his description as given by Baba when he became acarya.

Like Lord Buddha, he was the first person to initiate his own father. When Buddha returned to Kapilavastu the kingdom of his father after attaining enlightenment, every member of his family was ready to be initiated by him. When the question of initiating his son, Rahul arose, Buddha's father himself became ready to be initiated and he requested Lord Buddha not to initiate Rahul. If he also became a monk, the king's family tree would stop its growth. Therefore, he took initiation himself and handed over the kingdom of Kapilavastu to Rahul.

But Acarya Hariprasadji explained the importance of sadhana and dharma to his father and when his father fully grasped its significance, he suggested to be initiated by his son. His only insistence was that his son would initiate him, and in the same way, Acarya Harprasadji initiated his son. They belong to Krishnanagar. He is an advanced sadhaka, of good and handsome build and fair complexion and a pleasing personality. From the time Baba came to Krishnanagar up to the time of his departure, Harprasadji remained abnormal. DMC at Krishnanagar was possible due to his efforts. His good efforts deserve all congratulations.

Salutations to Baba who is the King amongst Men

Krishnanagar is a beautiful city situated on the banks of the river Padma. The specialty of this place is beautiful idols of various sizes of artistic designs and many types of tasty sweetmeats. The next day most of the brother Margiis took their bath in the Padma River and from there went to the place of residence of Baba. There underneath a blue sky on the velvet type of green lawns we performed our collective meditation. Normally meditation should not be performed without an asan, even so that day everyone had such experience during meditation that day through Baba's grace that they will remain fresh in memory for lifelong. Someone was absolutely peaceful in the lotus posture- was shivering in vibrations like a peepal tree leaf. Other were making 'humkar' sound and some were crying aloud.

Later on we had Baba's darshan and returned to our various places of stay and by nine in the morning began to assemble in the same hall where DMC was held yesterday. Rev. Baba was to come here for general darshan. Now most of those present were Margiis only. One group of devotees began to dance before Baba's arrival. They became so overwhelmed in devotional vibrations that they lost bodily consciousness and continued to dance even after the arrival of Baba. Thereafter Baba's speech began.

After finishing His talk Baba said, "Navadweep which is the birth place of the great Lord Caetanya is very near this place. You may like to go and see that place."

After this some people went to Navadweep. Others began to see other neighboring places of Krishnanagar. Those who were left began to rotate around Baba's residence, so that they may have another glimpse of him and may, perchance, get an opportunity to talk to Him. I was one of these who remained at Baba's residence.

Here a small illustration is given of how much care Baba takes of the smallest desires of his devotees. These who had remained at Baba's residence before lunch with a view t have his darshan, got their wishes fulfilled as Baba came out to meet them. When he saw myself and some other Margiis there, he was gracious enough to take his seat on my bedding and began to preach these around there. After sometime he returned to his residence form there. Everyone felt overwhelmed with his grace that day.

That evening Baba was going to address a Renaissance Universal meeting again, therefore we talk our seats in the hall well in advance. Baba arrived, was welcomed with garlands and welcome song and then he began his discourse.

All the three talks of Baba at Krishnanagar were in Bengali, but the language was so simple and sweet and beautiful that these who were speaking different language had no difficulty in following his speech very easily.

The third day after taking his breakfast Baba was to return to Calcutta. We also, therefore, planned to return via Calcutta. On our way we met several Margiis of Muzaffarpur under the leadership of Acarya Sakaldeoji who was also proceeding to Calcutta by the same train.

In Calcutta we stayed in a sarai and that day went to the residence where Baba was staying with his younger brother who was serving as an officer in the engineering

department of the railway. We reached somewhat late and Baba had already left his walk.

As Sakaldeoji knew which direction Baba used to go for a walk. We started in the same direction with him. As we proceeded, we saw Baba returning from his walk. We were somewhat surprised that Baba had returned for his walk son soon, but soon we realized that that Baba being all knowing, must have known that we had reached his place of residence, and son that we may not be disheartened, he cut short his walk and returned thus saving us unnecessary wanderings an unnecessary wanderings an unacquainted roads of this metropolitan city. We returned with Baba to his residence. There we sat in the lawn to listen to his teachings. Afterwards we returned to the sarai with Baba's permission.

Although it is always painful to part company with Baba we had taken permission to return to Hajipur and Muzaffarpur. Thus on the fourth day by the afternoon train we started for Hajipur. By the same train Ac. Sakaldeoji was also returning to Muzaffarpur along with Margiis of that place.

This was my first experience of travelling with Ac. Sakaldeoji and his friends. It was extremely pleasant and invigorating. In the moving train he would continue telling stories about Baba and when the train would half at any station, he would buy eatables of different tastes including sweets and salty things and eat and offer others to eat them. Thus the journey was extremely entertaining. We were included in the group of devotees who where with him.

A blind beggar came to beg in the train. He had a small tinkling plate in one hand and in the other his stick to find the way with its help. Now he began to play on his improvised musical instrument and sing sweet moving songs of Surdas. He had appeal and harmony mixed with his songs. He was singing with great devotion and abandon and sometimes added a foot sound to his music and songs. He charmed us all with his voice and music. Acarya Sakaldeoji and Acarya Deep Narainji were particularly enchanted with his meaningful and moving songs and persuaded him to continue to sing till all his songs have been sung. He was assured adequate payment. He repeated some beautiful songs of Surdas. The beggar was also enjoying the company of such an appreciative audience.

The environment was already full of devotion with references in events with Baba in the lives of various sadhakas. Now the songs of this Surdas added depth of devotion to the atmosphere. In the end he was paid adequately and seen off. Thus floating in devotion we reached our respective hubs.

The specialty of this DMC was that right from a child up to the lowest of people enjoyed the devotional wave to the full. Now I have no right to claim Baba's booms. Still it is my earnest request that he may shower such devotion at all. There is one more request from the Universal Protector Baba, that He may live in the hearts of His devotees in the mood and posture which was His during this DMC.

On return from Krishnanagar we devoted I ourselves in our mission work with full enthusiasm. We also began to do pracar in a planned manner.

The philosophy of Ananda Marga given by Baba began to attach new devotees. But with the growth of the Marga, obstacles also began to arrive in the individual and collective life. It was only with the support of madhu vidya taught by Baba that we could overcome them. We used to offer all our difficulties at his lotus feet.

So despite the difficulties, progress continued. Sometimes a sense of hopelessness and dullness would arise when we faced difficulties at every step, but at such times we would recall the verse of the Giita where Lord Krishna tells his devotee Arjuna:

"It is very difficult to cross the ocean of Maya (illusion), but the who remembers Me constantly is able to overcome it. This illusionary power of Mine is full of attributes and is difficult to overcome. But these who reside in me are able to cross this illusion with my help".

Then we would again start work with redoubled energy, as we would recall the spirit of the above couplet.

Thus the year 1958 ended with Baba's Grace.

APPENDIX

Naginada ceased writing his memoirs after some controversy arising after their monthly publication. A part of the correspondence that ensued is reproduced here to explain the abrupt end to the unfinished autobiography.

Appendix One

[An Editor's note in Prajina Bharati October 1983]

Some Clarifications

There has been some confusion regarding two previous births of Baba in a family of a Muslim fakir and as Ram Chandra Upadhyaya. Actually, Anandamurtiji and Prabhat Ranjain Sarkar are two different entities. These two births have been referred to Shrii Prabhat Ranjain Sarkar. Baba writes that Taraka Brahma is a devotional concept. Shrii Shrii Anandamurtiji is the Taraka Brahma. The author of Ananda Katha has given a very nice clarification on this subject. I shall try to publish the translation of his clarification in the subsequent issue of Prajina Bharati.

Thanking you,
Ac. Shraddhananda Avadhuta
Editor

Appendix Two

A clarification by Naginaji

English translation of a letter written in Hindi dated 9.7.83 from Shrii Nagina to the

Editor of Ananda Yuga. Published in Prajina Bharati December 1983.

Dear Editor,
Namaskar,
In the ninth installment of 'Ananda Katha published in your esteemed journal 'Ananda Yuga' for the month of May-June 1983 at page 19 under head Namami Baba Jagatharnam Vishwarupam I have mentioned about the previous two lives of our most Revered Baba as told to me personally by Him sometime in 1955 at Jamalpur. This act was given under inverted commas only with a view that everyone should know that it was revealed by Reverend Baba Himself, and nothing was added to it by me. Even then I learn that this statement of fact has hurt the sentiments of some of my brothers despite my best efforts to reproduce it in the same words of Reverend Baba.

You know perfectly well that I am neither a writer nor a critic. Naturally I don't have the required knowledge of writing and that too, about Revered Baba. With this view in my mind I requested you in the very beginning to spare me from this responsibility of writing "Ananda Katha and to leave it as my treasure: but you were not at all prepared to extend any realisation to your order and finding no way out I had to comply. You also insisted and wanted me to write in Hindi only as Reverend Baba always used to talk with me in Hindi. You were of the opinion that translation in any other language would not have been a faithful reproduction of Baba's dialogue. I admit that there might be some faults in my art of writing and language but so far the facts relating to Revered Baba are concerned I cannot even imagine of any deviation.

Last time, when you met me, you were kind enough to make a reference about the previous two lives of Revered Baba and consequently, about hurting the sentiments of some of the Margii brothers when are so sincerely devoted to Revered Baba I tried my best to clarify the position and I felt you were convinced of the clarifications given by me. You left my place fully satisfied. But in absence of any clarification published so far, some more brothers expressed their views of not relishing and approving the idea of publishing the previous lives of Revered Baba. It was conveyed to me twice by one Shrii Ramswarnathji and once by Acarya Shrii Vishwanathji of Muzaffarpur. Matters relating to Reverend Baba said in all good faith and with full of reverence, will at all be a subject matter of discussion. I never thought of. I felt, it was really unfortunate. I admit that I am completely devoid of any higher spiritual realization karma (action) jinana (knowledge) and bhakti (devotion) but still some definite and pertinent questions have cropped up in my mind on hearing that my writings have hurt the Sentiments of my brothers. These questions deserve a serious thought and they are:

1) Whatever I have reproduced about the previous two lives of Revered Baba that could have been got confirmed from Baba Himself and this was why His sessions were given under inverted commas. For disciples it is said in shastras that 'Mantramulam Gururvakyam', and will such discussions and talks of hurting the sentiments on the sayings of Revered Baba be in accordance with His honour?
2) Should the historical fact be ignored only because it may hurt the sentiments of some one?
3) During Emergency very many excesses were done to the Marga and to the Revered Marga Guru by the government itself and such indigents of excesses must have offended very much the feelings of every Margii brother. Will such incidents be removed from the History of Ananda Marga only because it would hurt the sentiments of the Margii brothers?
4) At times, some disciples of Revered Baba due to their very earnest and intense sadhana take Baba bhava and start feeling themselves to have become Baba Anandamurtiji. Does it mean that they will also be called Mahakaul and Mahasambhuti like Revered Baba Anandamurtiji? If not, will it not hurt their sentiments too?

5) Why some of the speeches (pravacan), compiled in forms of books of Reverend Baba are published in the name of Shrii Shrii Anandamurtiji while others in the name of Shri Prabhat Rainjan Sarkar?
6) In Margiya News and Notices appearing on the third cover page of the second issue of Ananda Duta published in 1956 it, has been said, " It is a matter of great honour that Shri Prabhat Rainjan Sarkar has been pleased to take over as president of Ananda Marga Pracaraka Samgha. Because of paucity of time the ex-President Shrii Shrii Anandamurtiji was pleased to withdraw Himself form pracar work and directed Shrii Sarkar to accept the post of the President. Does it not need to clarify the distinction?
7) If you could put a little bit of strain on your memory, you will please recollect that sometimes possibly in fifties the Revered Baba was pleased to issue a circular direction Shrii Prabhat Rainjan to take over all types of Marga. (I am not in a position to give you a copy of that circular at this late stage. So if there are some fault in my language, I may be excused) Who so? Does it not need to clarify the distinction?
8) Whether Taraka Brahma, Mahakaul, Mahasambhuti and Revered Baba Anandamurtiji are a person or a Supreme Entire or both if He is a Supreme Entity. Where comes the question of hurting the sentiments of Baba's devotees?
9) It is the vanii of Revered Baba that He had been a mystery in past, He is a mystery for the present and will remain a Mystery in the future. If so, where comes the question of hurting the sentiments on attainment of perfection of Shri Ram Chandraji Upadhyaya and again taking birth as a Muslim fakir? His ways are

always mysterious.

10) Is it not a fact that Taraka Brahma when becomes the Mahasambhuti, the Mahakaul and Most Revered Baba Anandamurtiji, He needs a vishes adhar (special base) in the form of a human body?

    Please see revered Baba's pravacan delivered in July 1967 at Delhi under Head Sambhuti and Mahasambhuti appearing in:

    A-Bodhi Kalpa in January 1968 at Pages 11.20 Reference of vishes adhar at page 18

    B-Ananda Duta of May 1971 at pages 20.29. Reference of vishes adhar svpecially at page 27.

    In this pravacan Revered Baba has said very specifically and clearly about the vishes adhar (Special base). When Mahasambhuti definitely needs vishes adhar in human form, where comes the question of hurting the sentiment?

11) When Taraka Brahma needs vishes adhar (special base) to express Himself as Mahasambhuti, Mahakaul and Revered Baba Anandamurti should the vishes adhar not be equally sanctified, holy suspicious, sacred and divine? If it is so how does it hurt the Sentiments of Margiis brothers if Shri Ram Chandraji Upadhyaya attained perfection and again came as a Muslim fakir does?
12) When it takes several thousand years for Taraka Brahma to came as Mahasambhuti, Mahakaul and Baba Anandamurtiji is it not necessary for the vishes adhar to take at least two lives for sadhaka siddha to become fully seasoned, sanctified, and divine to withstand the force of power energy (shakti) and effulgence of Mahasambhuti, the Revered Baba Anandamurtiji.
13) In Bodhikalpa of January 1975 at Pages 35-37 Late Acarya Shri Amitanandaji Avadhuta has given some incidents as told to him by the Revered Baba personally relating to His own self at Ananda Nagar. This has been published under head 'The Unresolved Mystery' in which he has reproduced the words of Baba. This is an article, which in my humble opinion should not only be read and memorised but also digested and assimilated by every devotee. In one of the paragraphs of the said article the Reverend Baba says, "I have gone to Jamalpur hill for doing sadhana." I am sitting at a particular place when someone tells in my ears, "come with me. I will show you a better place for sadhana. Follow me". I see no one but I follow the voice whose presence I feel so clearly. The voice takes me to another place and asks me to do sadhana. After a while it tells me. " Are you mad? Don't be in Maya Are you P.R. Sarkar? See who you are! " And a reel of my past life, my earlier lives, flashes clearly before my eyes and I realise who I am. There are several such paragraphs of interest in this article.

With these sayings of Baba where comes the question of hurting the sentiments of any brother Margii? I pray, may this saying of Revered Baba act as healing balm for those whose sentiments I am accused of hurting.

14) In Ananda Rekha of May-June 1981, Revered Baba's pravacan has appeared under head "Mahasambhuti vishwa men kab ate hain". (When the Mahasambhuti comes in the Universe). In this pravacan, Revered Baba has said, "When the affairs are completely out of control and sin enters into every bit of the Society … in such circumstances Parama Purusa becomes helpless to take human body (five rudimentary form)". In views of this is it possible for the Parama Purusa to accept the ordinary adhar? No, never. The adhar must be vishes (special) If so why should it hurt the sentiments?
15) At page 21 of Ananda Rekha July -August 1981 the great devotee of our most Revered Baba Shri Sahadevji has written under the head, "Vacanamrta" with reference to Shri Shyamacaran Lahiriji, that the yogi said, "Tathastu" (Let it be so), "Pratikasha karo" (wait). Who was the yogi of Drongiri? Is it not a mystery? If it is so, how the Mahasambhuti or the Mahakaul came here? It is an incident of the year

1851.

16) Please see at pages 19 22 of Ananda Yuga for the month of Sept. 1981. Acarya Shri Raghunathji has written under the heading, "Mahasambhuti ka liila vilas", that the Taraka Brahma has no form and shape and He taken His form of Pancamahabhuti as per His will (svasamkalpit). Here it is His will and will alone according to which He takes his body. How will it hurt the sentiments?
17) In this context I would invite your attention to the pravacan of our most Revered Baba appearing in Ananda Yuga of October 1981 under the heading, "Taraka Brahma, ka avirbhava", page 31, 33. In this pravacan Revered Baba has said that Parama Purusa, to express Himself, comes under the parameter of desh (place) kal (time) and rupa (subject), and that after taking the human form becomes nearer to us. In view of this how I am responsible for hurting the feeling of my brothers?
18) Kindly see at pages 35, 38 of Ananda Rekha for the month of September – October 1981, "Baba Ka Antaryamitva", written by a sadhaka. At page 38 it has appeared that revered Baba told that while doing Dharma Samiksa of His disciples, He had to perform at least four roles at a time i.e. of Shri P.R. Sarkar, Baba, Sadguru and Anandamurtiji. It becomes really very difficult to make adjustments in all the four roles. Revered Baba had to perform the liila of Kalyanasundaram and Rudrah. All the four are so intermingled with one another that it is very difficult to make any distinction". In view of this, can't it be concluded that all the four roles of Baba are one and the same force?
19) At Page 19 of Ananda Yuga for the for the month of October-November-December 1982, at times it appeared that the Reverend Baba brought His right foot between both His palms and said twice, "I am perfectly alright". It is a mystery for me till today as to who was catching whose foot, and so to whom He was addressing and speaking? I shall be highly grateful if the brothers whose sentiments I hurt, of course unknowingly, clarify this mystery to me.
20) At page 15 of Ananda Yuga for the month of March-April 1983, has appeared that the Most Reverend Baba commanded to His own Self, saying, "Prabhat Rainjan Sarkar! You regain your health for sometime as you have to go to the field". This is again a mystery for me as to who was that super Entity to command Shri Prabhat Rainjan (Reverend Baba) to go to the field and it did not take even a moment for the lifeless body of Shri Sarkar to obey and comply with the order. It would really be a great kindness to me to clarify as to who commanded whom?
21) At page 24 of Ananda Yuga for the month of May-June 1983, it has appeared that "at times Reverend Baba had to take two different bodies for one and the same day to protect His disciple". Definitely it is a very ordinary liila for Reverend Baba. In view of this what difference does it take if Shri Ram Chandraji Upadhyaya attained perfection with the body and also took the body of a Muslim fakir in next life? How does it hurt the sentiments?
22) The Taraka Brahma as Mahasambhuti has always been addressed by Rishis, Maharishis and Vedas as limitless (neti neti). Has He now come under limitations and become knowable?

I am sorry the letter has become very lengthy and hence I stop giving further reference

With Baba Nam Kevalam

I am ever your

Sd.

Nagina

Appendix Three

[Published in Prajina Bharati April 1984]

Respected Mr. Editor,

It is very nice that certain points of Ananda Katha have provoked interesting discussions. Ac. Hari Shankarji's letter on Nagina da's clarification has stirred thoughts in my humble psychic world and I wish to share them with others.

I can not say how far my words will satisfy the curiosity of inquisitive souls but I would like to pen for critical appreciation the answer I find within me.

Since I am taking the liberty to express my views on a matter related to Nagina da's writings, I offer my sincerest apology to him.

It is evident Naginada has reproduced Baba's words in Ananda Katha. It is also clear he didn't feel it necessary to question Baba on the points that are agitating the mind of some well-meaning devotees. In my view he didn't do it since he didn't find any reason to disbelieve Baba and also because those matters didn't appear incongruous to him.

The bone of contention is: whether Taraka Brahma has a previous life and if he doesn't have, how can Shri Ram Chandra Upadhyaya be deemed to be Baba in this life.

Needless to say Taraka Brahma has no previous life as he is unborn or self-born. What about Shri Ram Chandra Upadhyaya episode then – is it untenable?

To me, it is not. In order to understand this riddle, a short philosophical discussion will be of great help.

In idea and Ideology, it is said…. The non-uniformity of speed changes the movement of the unit mind to an elliptical force, and the movement changes to oval from circular. They get merged in Purusottama who aspired for Him as the ultimate destiny, but those who aim at moksa where sadhana is the complete surrender of self into that (Nirguna Brahma), get out of this Brahma Cakra by a tangential touch. At this point of tangential touch is the abode of Taraka Brahma (who resides within the scope of both Nirguna and Saguna Brahma)

This means it is a particular position and state of consciousness, which we call Taraka Brahma just as we call Nirguna and Saguna due to their distinctive state of consciousness. We can not say then that this entity has a separate existence from the supreme and that it holds a particular position independent of the supreme. Its has become supreme and as such is Supreme in its new status. Take for example water of well, pond and ocean. After due purification when they are mixed together, no trace of the distinctive characteristics of well, pond or ocean could be found. What we find is just water. All distinctions have vanished since the factors creating distinctions exist no more now.

Similarly a sadhaka in the elevated state of his mind passes through various experiences, and merges in the highest being when he has exhausted all his samskaras. In that supreme state of psychic dilation though we may address him by a particular name, the fact however is that he has already cast off the robe of unit entity. He can give up physical body whenever he desires. The bondage of mortal life ceases for him in that most exalted state.

It is true Taraka Brahma has no need for sadhana for His salvation. He is not in bondage so there is no question of salvation for him. He is perfect within Himself. He is the Supreme Lord, the goal of all creatures and objects. But then the moot point is: when He takes a samkalpa to assume human form for the welfare of the world in the most critical circumstances, how does it materialise? Sine he has no previous life, how to get a physical medium for expression?

There can be no abrupt appearance of a physical structure for Taraka Brahma Everything has to follow the law of creating and evolution. Else, what is the need at all of being born from the womb of a woman? He can just materialize a fully-grown up body, a well-developed human personality, to serve as his medium and start his work all at once instead of associating himself with a family, with mother father, brother, sisters etc. But it doesn't happen like that as this will be the negation of the laws of prakrti. It will be unnatural. What does he do then? He wants to take a human form and assign a role for himself. At that moment he chooses a medium whose all samskaras have been exhausted and therefore free from the qualification of unit entity. Obviously this medium can be any unit who has reached that supreme state since all are same at that pinnacled state of consciousness. And it is in this background, that a particular body may be said to possess a particular name at a given time of its existence in the evolutionary flow of cosmological order. The mind of an entity requires a physical frame that is capable of maintaining parallelism with its psychic wave. And so Taraka Brahma chooses a body inhabited by a liberated soul.

The mention of Shri Ram Chandra Upadhyaya in this regard is simply to denote that it was the medium accepted by Taraka Brahma. It was Ram Chandra Upadhyaya who got salvation and not the Taraka Brahma. And Taraka Brahma utilized the highly evolved physical organism of Shri Upadhyaya for his physical expression. And thus no communication gap appears to exist in relation to Shri Upadhyaya and his subsequent lives. Somewhere Baba has said. "Body is not the guru. The entity operating within the body is Guru… but the form has special significance since He is expressing through it. Therefore use of the term 'Baba' by Nagina da in describing the previous lives is merely to state the narrative. Quite obviously the body is presently the medium of expression of Taraka Brahma, but since, in the evolutionary flow of the cosmos it is related to Shri Upadhyaya Baba has been used in both the senses according to the context.

Another relevant point to be mentioned here is that Taraka Brahma is an Infinite, formless. Abstract entity. How can he have a physical body, which is bound by the imperfection of limitations? It is therefore absurd to debate on the point that Taraka Brahma created an altogether a different and special body which doesn't have to pass through saincara and pratisaincara. Such a proposition will be totally illogical and philosophically unsound. And precisely for this reason the theory of avatarvada is not supported b 'Ananda Marga philosophy.

Taraka Brahma is an entity and not a body. He chooses a body for his expression which he deems best. The form is not He, resident of the form is He.

In his discourse on Tantra and Indo-Aryan civilization (see the book Abhimata) Baba has said: "the question as to who between Shiva Krsna is superior does not arise. All Brahma-knowing entities are same. They are all Brahma." By using the expression Brahma – knowing entities" implication is that Brahma alone knows Brahma and one realizing Brahma becomes Brahma himself. He is verily Brahma is that stance of his existence.

While recording Baba's words in the article, "Unresolved Mystery" in Bodhikalpa (January 75), reverend brother (Late) Amitananda Avadhuta writes: "I have gone to

Jamalpur hill for doing sadhana. I am sitting at a particular place when someone tells in my ears, come with me. I will show you a better place for sadhana follow me. I see no one but I follow the voice whose presence I feel so clearly and asks me to do sadhana after a while it tells me, Are you mad? Don't he is Maya. Are you P.R. Sarkar? See who your are! And a reel of my past life, my earlier lives, flashes clearly before my eyes and I realize who I am" (Here "I" is used for Baba).

Once in a demonstration on an avadhuta at Jamalpur, Baba asked him to see who He (Baba) was 7000 years ago. The avadhuta saw Shiva. When asked to see 3500 years ago, he saw Krsna.

Taraka Brahma has no previous lives, but the fact that he was Shiva and Krsna is previous lives is intended to suggest that Lord comes in every age on a particular mission. The same Lord is known as Shiva, Krsna and today Anandamurti. He is the same whenever and wherever He appears.

In the book Vicitra Abhijinata Baba has termed certain experiences as samskaraja i.e. born out of one's innate samskaras, which results from the psychological peculiarities of the person. In such strong experiences one experiences the reflection has own self in a particular circumstance or at a particular time. It is thus natural that in Baba's case it would be Shiva and Krsna as the reflections of his earlier lives.

Another question that tortures the mind as who is telling Baba "Are you P.R. Sarkar? She what you are." Meaning thereby he is not actually P.R> Sarkar?

To my humble and imperfect intellect at seems that because of psychic association of a unit mind with that physical body, the vibrational imprint of the unit in a very subtle and almost theoretical form remains with the structure and therefore the call to shake off this imprint.

In the end I would like to emphasize that Lord's Liila is inscrutable. The more we try to question and find out the answer, greater is the chance of being confused. Taraka Brahma is not a figure of philosophy, He is the creation of devotional sentiment. Hence total surrender can alone satisfy the inner urge of a soul.

It is due to this reason that when Amitanandaji requested Baba to untangle the riddle about strange factual events concerning Him, Baba's reply was:

> "Naham manye suvedeti no na vedeti veda ca.
> Yo nastadveda tadveda no na vedeti veda ca".

That is, "Neither do I say that I know Him, nor do I say that I don't know Him, because I know He is beyond my knowing and not knowing."

More we make attempt to understand the mysteries of his Liila, the more we lose ourselves in Him. We can never completely grasp the depth and plurality of His sports, his manifestations, by sheer intellectual analysis, howsoever brilliant and exhaustive it might be, He alone knows the secret of his mysteries and those trying to unravel it merge in him in the process.

May the Great Kind and Sweet Lord pardon this humble child again for speaking about the unspeakable, for discussing the undebatable and for scrutinizing the inscrutable. May the Compassionate One forgive this impertinence of this ignorant child.

Yours sincerely,
Santosananda Avadhuta

Appendix Four

[Published in Prajina Bharati July 1984]

LETTER TO THE EDITOR

Dear Shri Editor,

I have gone through the letters to the Editor' column published in your esteemed magazine, Prajina Bharati, for the month of February, 1984, Unfortunately, I could no go through it earlier because of its late arrival and hence I am late in sending my reply.

Regarding the Ananda Katha series, so far it had only been the question of hurting the sentiments of my fellow Margii brothers, but now Acarya Shri Hari Shamkarji has outright doubted the very truthfulness of the facts contained in A'nanda Katha. He says in his letter that the prime question is not one of hurting the feelings of devotees, but of recording satya for the benefit of posterity.

When he taken this statement of facts, particularly those told by Reverend Baba Himself about Shri Ram Chandra Upadhyayaji as not satya, he has the full privilege of treating the whole of Ananda Katha as asatya (not satya) However, how can it be partly satya and partly asatya? To be very frank, I cannot force him to accept it as Satya, although in the same letter he both praises my contribution and complains about my not recording Satya. It appears like he is blowing both hot and cold air simultaneously in the same breath.

You will please agree with me that, like Hari Katha, Ananda Katha is also Ananda. Even if thousands of crores of people like me write Ananda Katha, still it will remain mysterious, unresolved and incomplete. If what Reverend Baba has said is not satya, then what else is satya? In that case it is better of Acarya Shri Hari Shankarji takes the trouble to tell us what is the satya. Is it not a fact that we address Shrii Shrii Anandamurtiji, who is Taraka Brahma, Mahasambhuti and Mahakaul expressed in the form of Prabhat Rainjan, as Baba? Is it at all possible to separate Shrii Shrii Anandamurtiji from the present form of Prabhat Rainjan? It cannot be denied that we know Shrii Shrii Anandamurtiji only through the present from of Shrii Shrii Prabhat Rainjanji. So any controversy becomes meaningless.

Even though a voluminous thesis can be written in support of my contentions on each

point mentioned in my letter dated 9.7.83 and duly published in the December 1983

issue of your magazine) still then Acarya Shri Hari Shankarji considers it to be asatya.

Thus in my humble opinion, there remains only three alternatives, which are as follows:

1. He should get matters questionable to himself confirmed directly from Baba Himself and set the issue at rest for good, without making it unnecessarily controversial any more.
2. If he can believe the major portion of Ananda Katha to be Satya, he must also believe that the portion in goes from is equally Satya.
3. IF he deems at as fit and necessary, he should declare that portion of Ananda Katha as outright untrue and false, and forbid me from predicting it any further. I assure him with humility and humbleness that if true. I will stop it forthwith. But I would like to report very sincerely that he is no way until this is determined confuse and confound

the issue any further He has the right to brand me a liar but he should not doubt the sayings of Reverend Baba.

I am not even well versed in my mother tongue, let alone in a foreign language like English. So I could not exactly follow what he meant by the term communication gap. This needs elucidation for my understanding.

For me, philosophy is a very terse, difficult, and not-easily adaptable subject. But what little bit I could and did learn about philosophy, sitting under the lotus feet of Reverend Baba, Taraka Brahma, is beyond the scope of philosophy. Taraka Brahma, or Brahma in any form (be it saguna or nirguna) can be better realized than justified or declined through philosophy. You will very humbly agree that ultimately he is beyond the scope of language and philosophy both. In paragraph two (2) of his letter, Acaryaji, Hari Shankar has defined the Taraka Brahma as He who takes human form after assigning a role for Himself. I never differ with him, but it is completely the prerogative and supreme wish of he Taraka Brahma for selecting choosing, and taking human form to express himself when he intends to come on earth. His reason for choosing a particular human form cannot be questioned or challenged, also his scope in beyond the limits and capabilities of our quite limited and small human minds.

Lastly, I would like to let everybody know, including Acarya Shri Hari Shankarji, that I am no longer an acarya. The word acarya is very, very dignified and honorable, and so it is my humble request that, if by mistake, someone uses it before my name, that you remove it before publishing. In that way, we may preserve the sanctity of the word.

With Baba Nam Kevalam
Yours very truly
Sd. Nagina

Appendix Five

[Published in Prajina Bharati January 1985]

To The Editor
Dear Sir,

Only on 6th instant I could go through the letter of Revered Acarya Shri Santoshanandaji Avadhuta appearing in Prajina Bharati for October 1984.

His letter is more amusing and interesting than that of Reverend Acarya Shri Hari Shankarji and I feel very much obliged for this.

During your last visit to Muzaffarpur you personally gave me several copies of Prajina Bharati of July 84 for sale. In this issue my letter addressed to the editor was published against the comments of Revered Acarya Shri Hari Shankarji. After going through that letter in Prajina Bharati I found it to be amended to some extent at your end and I requested you to issue a corrigendum to it which could never be published.

So far I could know that Reverend Baba always remained very busy but never knew that He is unapproachable even for consultation on important issues. But now it is a revelation to me for which I am very much grateful to Revered Acarya Shri Santoshanandaji Avadhuta.

Till now, neither the stock of Ananda Katha not my zeal to write it further had exhausted but of course the letter of the learned and Revered Acarya Shri

Santoshanandaji Avadhuta appearing in Prajina Bharati of October 84 has completely dampened my spirit and zeal. Now, I really feel exhausted with the result I have totally stopped writing Ananda Katha any further. Thanks to revered acaryaji.

This led me to decide finally to request you most sincerely not to publish Ananda Katha any further. Further to this, I am to request you that the rest of my manuscript of 14th and 15th installments of Ananda Katha should be returned to me urgently and without fail. Even if some portion of the manuscript of Ananda Katha has been sent to the press, it should be taken back and returned to me without second thought. I shall be thankful to your this kindness. My decision on this is unchangeable and unalterable at no cost I would like any further publication Ananda Katha.

You know it for certain that subject matter of Ananda Katha always remained sacred and pious treasure for me which I never thought of revealing to the world and what to talk of writing about it at all. But your persistent and repeated request compelled me to write Ananda Katha and publish it.

If possible kindly publish the Hindi translation of this letter in Ananda Yuga also. It is not possible for me to translate it now, and so kindly take trouble of getting it done at your end, for which I will remain obliged.

With your permission I also take the latitude of expressing my heartfelt gratitude, feelings and thanks in abundance to the revered critics of Ananda Katha and finally bid them good bye through your esteemed journal.

Thanking you once more.
Yours faithfully
Nagina

Appendix Six

[Published in Prajina Bharati 1985]

LETTER TO THE EDITOR

AN APOLOGY

Respected Shrii,

With reference to the letter to the Editor in the January ’85 issue.

Discontinuation of the Ananda Katha serials has pained me much. I have been pained, greater still, to know that my words have hurt Nagina da deeply, whereupon he has been unwilling to continue those most inspiring and educate serials.

I myself am an ardent lover and reader of Ananda Katha. Hence the discontinuation has proved a great personal loss to me. Ever since the serial began publication, I used to wait anxiously with curiosity and excitement for the next installment every month. Needless to speak of the agonies of thousand of devotees and enlightened readers who are since missing these soul-stirring serials. The value of

Ananda Katha is inestimable.

I wish to convey to Nagina da, my venerable older brother and a great devotee of Baba. That I am extremely sorry for the remarks or comments that have hurt him. I offer my sincerest apology to him for those words which he might have found offensive to his views and sentiments. This has happened unintentionally, though. I cannot think even in imagination to hurt Nagina da, whom I do not know personally, yet treasure high regard for him for his historical contribution in immortalizing Baba's glory.

I want to make certain points clear to allay misunderstanding and with them I close the chapter for good from my side.

(1) I have personally never doubted the veracity of the quotations appearing in Ananda Katha serials. I unambiguously stated this in my letter published in Prajina Bharati in April 84 issue. The relevant portion is:

"It is evident Nagina da has reproduced Baba's words in Ananda Katha. It is also clear he didn't feel it necessary to question Baba on those points which are agitating the mind of some well –meaning devotees. In my view he didn't do it since he didn't find any reason to disbelieve Baba and also because those matters didn't appear incongruous to him."

(2) I personally never felt the necessity of ascertaining those facts from Baba either. On my part I thought it a sheer waste of time of Baba. Why should the confidence of the author of Ananda Katha waver while reporting the truth? I think it is the sufficient point a solace and strength for him that he quotes Baba verbatim. If someone doubts the veracity of the statements, the onus to ascertain the facts lies on that person.

Yours sincerely
Santosananda Avadhuta